



# THE ENGLISH-MANS TREASVRE.

*With the true Anatomie of Mans Body:*

Compiled by that excellent Chyrurgion Mr. Thomas Vicary  
Esquire, Sergeant Chyrurgion to King HENRY the 8. To K.

EDWARD the 6. To Queen MARY, And to our late Sovereigne  
Qu. ELIZABETH. And also chiefe Chyrurgion  
to St. Bartholomewes Hospitall.

Wherunto are annexed many secrets appertaining  
to Chyrurgery, with divers excellent approved Remedies for  
all Captaines and Souldiers, that travell eyther by Water or  
Land: And likewise for all Diseases which are eyther in  
Man or Woman: With Emplasters of especiall Cure:  
With other potions and drinke approved in Physicke.

Also the rare Treasure of the English Bathes: Written by  
William Turner Doctor in Physicke.

Gathered and set forth for the benefit and Cure of the Poorer  
sort of people, who are notable to goe to the Physitians:  
By WILLIAM BREMER, Practitioner in Physicke  
and Chyrurgery.

And now Eightly augmented and enlarged, with almost a  
thousand approved Waters and Medicines, meet and necessarie  
for Physicke and Chirurgery: As also Oyntments and Plaisters:  
with especiall and approved remedies for the Plague, and  
Pestilent Fever, which never came to light before this  
present: By W.B. Practitioner in Physicke  
and Chyrurgery.

With a necessary Table for the ready finding out of any  
secret therein contained.

Printed at London by BAR. ALSO P, and THO. FAUV C E R.  
dwelling in Grubstreet, neere the lower Pumpe.



## TO THE RIGHT WOR<sup>pfull.</sup>

Sir ROVVLAND HAYVVARD Knight,  
President of late St. Bartholomewes in West Smithfield, Sir  
AMBROSE NICHOLAS Knight, with the rest of the  
Wor: Masters and Governors of the same; *William Clowes,*  
*William Beton,* *Richard Story,* and *Edward Baily,*  
Chyrurgions of the same Hospital,   
wishes Health and Prosperity.  
(\*)



Mong the people in times past, it was common, to praise and extoll by Pictures and Epigrams, the famous deeds of all such persons, whosoever in any vertuous quality or Liberall Science excelled. *Sulpicius Gallus* among the *Romans*, was highly renowned for his singular cunning in Astronomie, by whose meanes *Lucius Paulus* obtained the victorie in his Warres against *Perſians*. *Pericles* also among the *Athenians*, was had in great admiration and honor, for his profound knowledge in Philosophie, by whom the whole Citie of *Athens* was from care and woe deliuered, when they supposed their destruction to be neere at hand, by a blacke Darknesse, of some admiration hanging ouer their Citie. How honorably was *Apelles* the Painter esteemed of mighty *Alexander*, by whom onely bee desired to be painted? But amongst all other Arts and Sciences, whose praise in times past flourished and shined most brightly, *Cirurgerie* among the Wise *Grecians* lacked not his praise, honour & estimation. For did not that worthy and famous Captaine of the

## THE EPISTLE

Greekes, *Agamemnon*, loue dearely, and reward bountifullly, both *Pedalerius* and *Macbaon*, through whose cunning skill in Surgerie, thousands of the worthy *Greekes* were saved aliue and healed, who else had dyed and perished? And further, here to speake of *Philometur*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Huba*, Kings of famous memory, who purchased Eternall praise, by their study and cunning in Physicke and Surgerie. But now in these our dayes Envie so ruleth the roast, that Physicke should be condemned, and Surgerie despised for euer, but that sometimes paine biddeth Battaille, and care keepeth skirmish, in such bitter sort, that at the last his Alarum is sounded out; Now come Physicke, and then helpe Surgerie. Then is remembred the saying of *Iesus* the Son of *Sirach*, which is notable, *Honour the Physician and Chirurgion for necessarie*; whom the Almighty God hath created: because from the highest cometh medicine, & they shall receiue gifts of the King. Wherefore wee exhort the wise man, that he in no time of Prosperity and Health, neglect these noble Arts & Mysteries of Physicke & Chirurgerie, because no Age, no Person, no Country, can long time lacke their helpe and remedies. What is it to haue Lands and Houses, to abound in Siluer and Gold, to be deckt with Pearles and Diamonds, yea, and to rule ouer Nations and Countries, and to lacke Health, the only iewell and greatest treasure of mans life and delight? Consider then (we beseech your worships) what praises are due to such noble Sciences, which onely worke the causes of this aforesaid Health, and how much the Weale-publike are bound to all them, whose cares and Studies daily tendeth to this end. Amongst whom here is to be remembred *M. Vicary* Esquire, Sergeant Chirurgion to two Kings & Queens of famous memory: whose learned worke of *Anatomie*, is by vs (the aforesnamed *Surgeons of Saint Bartholomew's in Smithfield*, newly reviued, corrected, and published abroad to the commoditie of others) who be Students in Chirurgerie: not without our great studie, paines, and charges. And Although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues,

## DEDICATORIE.

tongues, to decke and beautifie this worke, yet wee hope the studious Reader shall thereby reape singular commoditie and fruite, by Reading this little Treatise of the *Anatomie of Mans Body*; the which is only grounded vpon Reason and Experience, which are two principall rootes of Physicke and Chirurgery. As it is granted by *Galen* in his third Booke *De Methodo medendi*. And we who dayly worke and practise in Chirurgery, according to the deepenesse of the Art, as well in grievous Wounds, Ulcers, & Fistulaes, as other hid and secret diseases upon the Body of Man, dayly used by us in *St. Bartholomewes Hospital*, and other places, &c. These poore and grieved Creatures, as well Men, and women, as Children, doe know the profit of this Art to be manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying; That no man can work so perfectly as aforesayd, without the knowledge of the *Anatomie*: For (saith he) It is as possible for a Blind man to carve and make an Image perfect, as a Chirurgion to worke without error in a mans body not knowing the *Anatomie*. And further, for as much, as your Worships are very carefull for those poore and grieved Creatures within the *Hospital* of *St. Bartholomewes*, &c. whereof *M. Vicary* was a member. Wee are therefore now the more encouraged to dedicate this little worke of the *Anatomie*, being his and our Travaites, to you as Patrons of this Booke; to defend it against the ravenous Iawes of Envious Backbiters, which never cease by all unlawfull meanes, to blemish and deface the workes of the Learned, Expert, and well disposed persons. And we shall not onely thanke your Worships for so doing, but also pray unto Almighty God to requite your goodnesse, and receive you into his protection and keeping.

Amen.

To

## To the Reader.

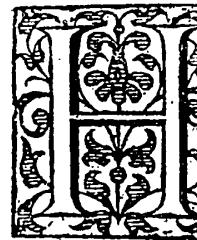


Eare Brethren and friendly Readers, we have here according to the truth and meaning of the Author, set forth this needfull and necessary worke concerning the Anatomie of mans body, being collected and gathered by M. Thomas Vicary, and now by us the Chyrurgions of St. Bartholomewes Hospital revived, corrected and published. And albeit this Treatise be small in volume, yet in commodity it is great and profitable. Notwithstanding, if the thinges therein contayned be not discreetly and wisely studyed and applyed, according to the true meaning of the Author, we have to tell you hereof, that therein is great perill, because through ignorāt practitioners, not knowing the Anatomy, comonly doth ensue death, and separation of Soule and Body.

Furthermore, whereas many good and learned men in these our dayes, doe cease to publish abroad in the English tongue, their works and travells, it is, for that if any one fault or blemish by fortune be committed, eyther by them or the Printer escaped, they are blamed, yea, and condemned for ignorant men, and errors holders. But now we cease here from these points, to trouble the gentle Reader with long discoursing, for whose sakes and commodities we have taken these paines: wishing that men more skilfull and better learned would have borne this burthen for vs, Craving onely thus much at your hands, for to correct our faults favourably, and to report of the Author curteously, who sought (no doubt) your commodities onely, and the profit of the Common-wealth, without praise and vaine-glory of himselfe. Thus we the Chirurgions aforesayd, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studyes and ours. *Amen.*

THO.

## THOMAS VICARY to his Brethren, practising Chyrurgerie.



Hereafter followeth a little Treatise, (entituled A Treasure for English-Men) of the *Anatomie of Man: Made by THOMAS VICARY, Citizen and Chyrurgeon of London, for all such Brethren of his fellowship practising Chyrurgerie: Not for them that be expertly seene in the Anatomie: for to them Galen the Lanterne of all Chyrurgions hath set it foorth in Canons, to the high glory of God, and to the erudition and knowledge of all those that be expertly seene and learned in the Noble Science of Chyrurgerie. And because all the Noble Philosophers writing upon Chyrurgerie, doe condemne all such persons as practise in Chyrurgerie not knowing the Anatomie, therefore I have drawne into certaine Lessons and small Chapters, a part of the Anatomie, but touching a part of every member particularly: Requiring every man that shall reade this little Treatise, to correct and amend it where it shall be need, and hold me excused for my bold enterprise, and except my good will towards the same.*

O Lord which made the lofty skyes, Work in our Rulers harts: Alwayes to have before their eyes, Safeguard to godly Arts.

Now he that is the perfect guide, doth know our helps. Were here alone: By bonyly stile it may be spi'd, for rules in Rhetorickē bane we none. Our heads do lack that fild phrase, wheron fine wits delight to gaze: If any say we deserve here blame, we pray you then amend the same.

THE

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## P A R T . I .

# A TREASVRE FOR E N G L I S H - M E N .

Containing the Anatomicie of Mans body.

Compiled by Thomas Vicary Esquire, and Sergeant Chyurrgion to King Henry the 8. to K. Edward the 6. to Qu. Mary, and to our late gracious Soveraigne Lady, Queene ELIZABETH. And also, chuse Chyurrgion of St. Barbolmewes Hospital, for the vse and commodity of all vnlearned Practitioners in Chyurgerie.

### C H A P . I .

Heere I shall declare vnto you shortly and briefly, the sayings and determinations of diuers ancient Authors in three Points, very expedient for all men to know, that intend to vse and exercise the Mysterie or Art of Chyurgerie. The first is, to know what Chyurgerie is: The second is, how that a Chyurrgion should bee chosen: And the third is, with what properties a Chyurrgion should be indued.



¶ the first, which is to know what thing Chyurgerie is. Vherein I doe note the saying of Lanfranke, wheras hee sayth: All things that man would know, may be knowne by one of these thre things: That is to say, by his Name, or by his Worke; or else by his very being and shewing.

THE

Chelwing of his owne properties. So then it followeth that in the same manner we may know what Chirurgery is, by thre things. First, by his Name, as thus: The Interpreters write that Chirurgery is derived out of these wordes, Apo tes chirros, eai to ergou, that is to be understand: a handes working, and so it may be taken for all handy Artes. But Noble *Ipocras* saith, that Chirurgerie is hand-working in mans body, for the very end and profit of Chirurgerie, is hand-working.

Now the second manner of knowing what thing Chirurgery is, it is the saying of *Avicen*; To be knowone by his being, for it is verily a medicinall science. And as *Galen* saith, He that will know the certainty of a thing, let him not busie himselfe to know onely the name of that thing, but also the working and the effect of the same thing.

Now the third way to know what thing Chirurgerie is, it is also to be known by his being or declaring of his owne properties, the which teacheth vs to worke in mans body with hands, as thus: In cutting or opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as *Wartes*, *Wennes*, *Skurulias*, and other of like effect.

But forther, to declare what *Galen* saith Chirurgerie is, it is the last Instrument of Medicine: that is to say, *Diet*, *Potion*, and *Chirurgerie*: of the which thre, saith he, *Diet* is the noblest, and the most vertuous: and thus he saith, Whereas a man may be cured with *Diet* onely, let there be ginen no manner of Medicine. The second Instrument, is *Potion*: for and if a man may be cured with *Diet* and *Potion*, let there not bee ministred any *Chirurgerie*, through whose vertue and goodness, is remoued and put away many grieuous infirmities and diseases, which might not haue bene remoued nor yet put away, neyther with *Diet* nor with *Potion*. And bythese thre meanes, it is knowne what thing Chirurgerie is. And this sufficeth vs for that point.

Now

Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and meete to minister Chirurgery, or to be a Chirurgeon. And in this point all Authoors doe agree, that a Chirurgeon should be chosen by his Complexion, and that his complexion be very temperate, and all his members well proportioned. For *Rasis* saith: Whose face is not semerly, it is impossible for him to haue good manners. And *Aristotle* the great Philosopher, woxith in his Epistles to the noble King *Alexander* (as in those Epistles more plainly doth appere) how he should choose all such persons as should serue him, by the forme and shape of the face, and all other members of the body. And furthermore they say, he that is of an euill Complexion, there must needs follow like Conditions.

Wherefore it agreeth, that he that will take vpon him to practise as a Chirurgeon, must be both of a god and temperate complexion, as is afore rehearsed: and principally, that he be a good liuer, and a keper of the holy Commandements of God, of whom commeth all cunning and grace, and that his body be not quaking, and his hands stedfast, his fingers long and small, and not trembling: and that his left hand be as readie as his right, with all his limmes, able to fulfill the god wokes of the soule. Now as here is a man meete to be made a Chirurgeon: (and though he haue all those god qualities before rehearsed) yet is he no good Chirurgeon, but a man very fit and meete for the practise.

Now then to know what properties and conditions this man must haue before he be a perfect Chirurgeon. I doe note foure things most specially, that every Chirurgeon ought for to haue: The first, that he be learned: The second, that he be expert: The third, that he be ingenuous: The fourth, that he be well mannered. The first (I say) he ought to be learned, and that he know his principles, not onely in Chirurgerie, but also in *Physike*; that he may the better defend his Chirurgerie; also he ought to be seene in naturall Philosophy, and in Grammar, that he speake congruitle in *Logicke*; that teacheth

cheth him to proue his propositions with good reason: In Rheozicke, that teacheth him to speake seemely and eloquently: also in Theozicke, that teacheth him to know things naturall, and not naturall, and things against nature. Also he must know the Anatomie: for all Autho<sup>r</sup>zs write against those Chirurgions that wozke in mans body, not knowing the Anatomy: For they be likned to a blind man, that cutteth in a Wine tree, for he taketh moze or lesse then he ought to doe. And here note well the saying of Galen, the Prince of Philosophers, in his Estoris, That it is as possible for a Chirurgion (not knowing the Anatomy) to wozke in mans body without erro<sup>r</sup>, as it is for a blind man to carue an Image and make it perfect. The second, I said, he must be expert: For Rasis sayth: He ought to know and to see other men wozke, and after to haue bse and exercise. The third, that he be ingenuous and wittie: for all things belonging to Chirurgerie may not be written, nor with letters set forth. The fourth, I sayd, that he must be well mannered, & that he haue all these good conditions here following.

First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkennesse, for they be accounted for no men, because they live a life bestiall: wherefore amongst all other sorte of people, they ought to bee sequestred from the ministring of Medicine. Likewise, a Chirurgion must take hede that he decetue no man with his batine promises, for to make of a small matter agreat, because he woulde be accounted the moze famous. And amongst other things, they may neyther be flatterers nor mockers, nor pracie backbiters of other men. Likewise, they must not be proud, nor presumptuous: nor detractors of other men. Likewise, they ought not to be covetous, nor no nyggard, and namely amongst their friends, or men of Worshipp, but let them be honest, courteous, and fr<sup>e</sup>nd<sup>e</sup>, both in word and ded. Likewise, they shall giue no counsell except they be asked, and then say their aduise by god delyberation, and that they be well aduised before they speake.

Speake, chiedly in the presence of wise men. Likewise, they must be as priuy and as secret as any Confessour, of all things v they shall eyther haire or see in the house of their Patient. They shall not take into their cure any manner of person, except he will be obedient unto their precepts: for he cannot be called a Patient, vniuersall he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall never discomfyt their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also bee bold in those things wherof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but be always pleasant and mercry. They must not couet any woman by way of villanie, and specially in the house of their Patient. They shall not for covetousnesse of money, take in hand those cures that be incurable, nor never set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the Aphorisme of Hypocrates, saying:

Oportet scipsum non solum.

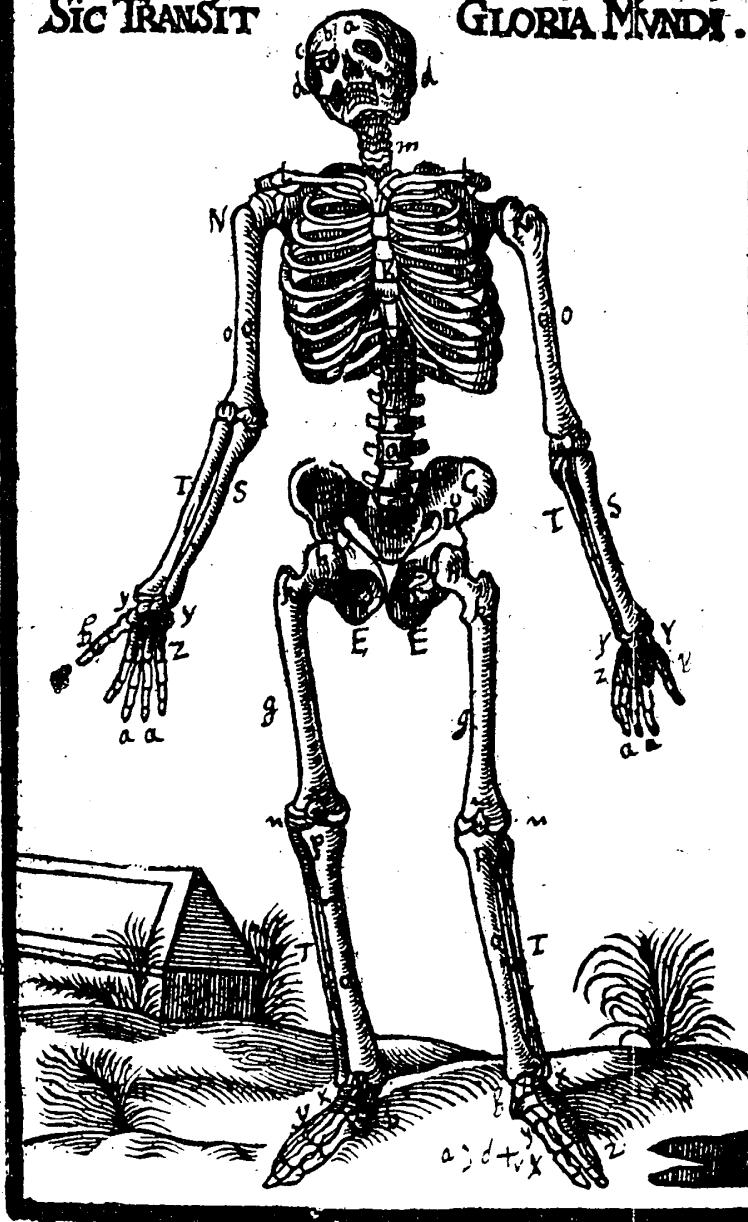
By this Galen meaneith, that is the cure of every soze, there belongeth fourre things: of which, the first and principall belongeth to God: the second, to the Surgeon: the third, to the Medicine: and the fourth, to the Patient. Of the which fourre, and if any one doe faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well aduised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they never praise themselves, for that redoundeth moze to their shame and discredit, then to their fame and worship. For a cunning and skilfull Surgeon, need never haunt of his doings, for his workes will ever get credit enough. Likewise, that they despise no other Surgeon without a great cause: for it is meet, that one Surgeon shoulde loue another, as Christ loueth vs all.

And in thus doing, they shall increase both in vertue and sunning, to the honor of God, and worldly fame.

a: front bone  
 b: coronal suture  
 c: temporo bone  
 d: y: mandibulay pro  
 E: os: jugale:  
 M: vertibule: a  
 L: channell bone  
 K: breast bone:  
 N: C: os: humeris  
 S: ulna cubitis  
 T: radius cubitis  
 Y: carpus  
 Z: metacarpus

SIC TRANSIT

GLORIA MUNDI.



a: vertibule

B: os: Sacrum

C: cavity of: illium

E: y: pelvis

D: COXENDIX

E: os: pubis

fig: h: Hig: hem:

aa: patella

p: j: os: tibia

T: fibula in

lower proce

metac: y: outer endle

A: tarsus 7 bones

z: Bones of the sag: in: al 14 aiz 2 of y: yed: in

and 3: Bone of each of the ray:



## OF THE ANATOMIE.

## C H A P. II.

The Anatomicie of the simple Members.



Now if it be asked you how many simple Members there be, it is to be answered, Eleven, and two that be but superfluities of Members: and these be they, Bones, Cartilages, Pernes, Pannicles, Ligaments, Cordes, Arteirs, Meynes, Farnesse, Flesh and Skinne: and the superfluities be the Haires and Pailes. I shall begin at the Bone, because it is the foundation and the hardest member of all the Body. The Bone is a constiule member, simple and spermatick, and cold and dry of Complexion, insensible, and inflexible: and hath divers formes in Mans body, for the diuersitey of helpings. The cause why there be many Bones in mans body, is this: Sometime it is needfull that one member or one limbe should moue without another: another cause is, that some defend the principall members, as both the Bone of the Breth, and of the Head: and some to bee the foundation of divers parts of the Body, as the Bones of the ridge and of the Legges: and some to fulfill the hollow places, as in the Hands and Fete, &c.

The Crickle is a member simple and spermatick, next in hardnesse to the Bone, and is of complexion cold and dry, and insensible.

sensible. The Gristle was ordained for sixe causes or profits that I finde in it: The first is, that the continual moving of the hard Bone might not be done in a juncture, but that the Gristle should be a meane between the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limbes should not be hurt of the hard. The third is, that the extremitie of Bones and Joyns that be gristly, might the easier be foulded and moued together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gristle, as in the throat bowle for the sound. The fifth is, for that it is needfull that some members be holden vp with a Gristle, as the lids of the Eyes. The sixt is, that some limmes haue a sustaining and a drawing abroad, as in the Rose and the Gares, &c.

The Ligament is a member consimile, simple, and spermaticke, next in hardnesse to the Gristle, and of complexion cold and dry, and is flexible and insensible, and bindeth the Bones together. The cause why he is flexible and insensible, is this: If it had bene sensible, he might not have suffered the labour and moving of the Joyns: and if it had not bene flexible of his bowing, one limme should not haue moued without another. The seccnd profit is, that he be toynd with sinewes, for to make Cordes and Brawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Matrice and Kidneys, and bluets other, &c.

The Sine'e is a consimile member, simple and spermaticke, a meane betweene hard and soft, and in complexion cold and dry, and he is both flexible and sensible, strong and tough, hauing his beginning from the Braine, or from *Mynne*, which is the Marrow of the backe. And from the braine commeth seauen paire of Nerves sentatiue, and from *Mynne* commeth thirtie paire of Nerves motiue, and one that is by himselfe, that springeth of the last spondell. All these sinewes haue both feeling and moving, in some moze, and in some lesse, &c.

A Cordes

A Cordes or Tendon is a consimile or officiall member compound and spermaticke, sinowy, strong and tough, meanely betweene hardnesse and softnesse, and meately sensible and flexible, and in complexion cold and dry. And the Cordes or Tendon is thus made: The sinewes that come from the braine and from *Mynne*, and goe to issue the members, is intermingled with the Lygaments, and when the sinewes & Lygaments are intermingled together, then is made a Cordes. And for thre causes I perceue why the Cordes were made.

The first is, that the sinewe alone is so sensible, that he may not suffer the great labour and trauel of moving, without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfitt impatience, and so the Cordes moue the limmes to the will of the soule. And this Cordes is associated with a simple flesh, and so thereof is made a Brawne or a Muskle, on whom he might rest after his trauell: and this Brawne is called a Muskle. Then when this Cordes is entred into this Brawne, he is departed into many small thredes, the which he called Will: and this Will hath thre properties: The first is in length, by whose vertue that draweth it hath might. The second in breadth, by whom the vertue that casteth out hath might. The third in thwarknes, in whom the vertue that holdeth hath might: and at the end of the Brawne those thredes be gathered together to make another Muskle, &c.

Now I will begin at the Arteir. This Arteir is a member consimile, simple and spermaticke hollow and sinowie, hauing his springing from the heart, bringing from the heart to every member, blood and spirit of life. It is of complexion cold and dry. And all these Arteirs haue two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood with the spirit of life to nourish the lungs withall: And also that Arteir bringeth with him from the Lungs, ayze to temper the fumeous heate that is in the heart. And this Arteir is he that is

called Arteria Venalis, because he hath but one coate, as a vaine, and is moze obedient to be delated abroad through all the thinges, because that the blood might the sooner sweat through him: whereas all other Arteris haue two coates, because one coate may not withstand the might and power of the spirit of life. divers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion cold and drye, and spermaticke, like to the Arteir, having his beginning from the Liver, and bringeth from the Liver nutritive blood, to nourish every member of the body with. And it is so to be understand, that there is no moze difference betwene these two vessells of blood, but that the Arteir is a vessell of blood spirituall or vital. And the Veyne is a vessell of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is too much to treat of now, vntill we come to the Anatomy of the Vombe, &c.

The flesh is a consumele member, simple, not spermaticke, and is engendred of blood congealed by heate, and is in complexion hot and moist. Of the which is noted thre kynnes of fleshes: that is to say, one is soft and pure flesh: the second is Musculus, or hard and brawny flesh: the third is Glandulus, knottie, or carnellie flesh. Also the commodities of the flesh, be indifferent, or some be common to every kynne of flesh, and some be proper to one manner of flesh alone. The profites of the flesh be many, so some defend the body from cold as deeth cloathes: also it defendeth the body from hard thinges comming against it: so throught his moisture he rectisheth the body in summer, in time of great heate.

Wherfore it is to be considered, what profitablenesse is in every kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concanities of body places, and causeth good forme and shape: and this flesh is found betwene the teeth, and on the end of the yard. The profit of the Brawny flesh

or Musculus flesh, shall be spoken of in the Anatomy of the Armes. The profites of the Glandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappe turne the menstruall Blood into mulke. Secondly, the Glandulus flesh of the Testikles, turneth the blood into sperme. Thirdly, the Glandulus flesh of the chakes, that engendreth the spetle, &c.

The next is of Fatnesse, of the which I finde thre kindes. The first is Pinguedo, and it is a consumerle member, not spermaticke, and it is made of a subtil portion of Blood congealed by colde: and it is of complexion cold and moist, insensible, and is interwinded amongst the parts of the flesh. The second, is Adeppes, and is of the same kynne as is Pinguedo, but it is departed from the flesh besides the skinne, and it is an Oyle heating and moisting the skinne. The third is Auxingia, and it is of kynne as the others be, but he is departed from the flesh with in foyth about the Kidneys, and in the Intrailes, and it helpeth both the Kidneys and the Intrailes, from drying by his vntiolitie, &c.

Then come we to the Skinne. The Skinne is a consumele member of ofteall, partly spermaticke, strong and tough, flesible and sensible, thin and temperate: whereof there be two kynnes: One is the skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitablenesse of whom, was spoken of in the last lesson: but the skin is properly wouned of Thredes, Nerves, Veynes, and Arters. And he is made temperate, because he shold be a god deemer of heate from cold, and of moistnesse from drynesse, that there shold nothing annoy or hurt the Body, but it giueth warning to the common wits thereof, &c.

The haire of every part of mans Body, are but superfluitie of members, made of the grosse same or smoake passing out of the viscous matter, thickned to the forme of haire. The profitablenesse of him is declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluitie of members, engen-

dyed of great earthly smoke or fume resolved through the natural heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and dry, and are alwaies waring in the extremity of the fingers and toes. The vtility of them are, that by them a man shall take the better hold: also they helpe to claw the body when it needeth. Lastly, they helpe to diuide things for lacke of other tooles, &c.

## C H A P. III.

The Anatomie of the compound Members,  
and first of the Head.

Because the Head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomie of the head.

Galen saith in the second Chapter De jugumentis, and Avicen rehearseth the same in his first Proposition and third Chapter, prooving that the head of man was made neither for wits, nor yet for the Braines, but onely for the Eyes. For beastes that haue no heads, haue the organs or instruments of wittes in there brakets, Therfore GOD and Nature haue reared by the head of man onely for the eyes, for it is the highest member of man: and as a Beholder or Watchman standeth in a high Tower to give warning of the Comonies, so doth the Eye of man give warning unto the common wittes, for the defence of all other members of the bodie.

Now to our purpose. If the question be asked, how many things be there contained in the Head, & how many things contained within the head: As it is rehearsed by Guydo, there be two containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearising the one nor the other. The which Anatomy cannot be truly without them both, as thou shalt well perceiue both in this, but especially in the next. And now in this Lesson I shall speake but of Haire, Skin,

Skin, flesh, Teynes, Pannicles, and Bones, what profit they doe to man, every of them in his kind. Of the haire of the Head, (whole creation is knowne in the Anatomy of the simple members) I doe note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heat, and too much cold, and many other outward noyances,

The second is, it maketh the forme or shape of the Head to seeme more seemely or beautifuller. For if the Head were not haire, the Face and the Head shoulde seeme but one thing, and therefore the haire formeth & shapeth the Head from the Face.

The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumosities of the Braine might ascend and passe lightlyer out by them: For if there were a sad thing, as the skinne, or other of the same nature, as the Haire is, the fumosities of the Braine might not haue passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazartus, thicker, and more Porrus, than any other skinne of any other member of the bodie. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heate and cold, as doth the Haire. The other, that it discusseth to the common wittes of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body, is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the fatter together.

Next followeth the flesh, the which is all Musculus or Lazarus flesh, lying vpon Pericranium without meane. And it is made of subtil Will, and of simple flesh, Sinewes, Teynes, and Arteirs. And why the flesh that is all Musculus or Lazarus in every member of a mans body was made, is for these causes. The first is, that by his thicknesse, he shoulde comfort the digestion of other members that lie by him. The second is, that through him every member is made the fonder, and taketh the better

Shape. The third is, that by his meanes every member of the Body, drawing to him nourishing, the which others with hold to put forth from them, as it shall be more plainlyer spoken of in the Anatomie of the Blombe.

Next followeth Pericranium, or the couering of the Bones of the head. But here it is to be noted of a Weyne and an Arteir that commeth betwene the flesh and this Pericranium, that nourisheth the vther part of the head, and so entreth priuily thoro the Commissaries of the skull, bearing to the Braine and to his Pannicles nourishing: of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts contained in the Head. Here it is to be noted of this Pannicle Pericranium, that it bindeth or compasleth all the Bones of the head, vnto whom is adjoyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nearer the Braine, and is vnder the skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, he shoulde make firme and stable the fable Commissaries or seames of the Bones of the head. The other cause is, that it shoulde be a meane betwene the hard bone and the soft flesh.

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were to long to declare their names after all Authoress, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian: but in conclusion all is to our purpose. And they be numbered seven bones in the pan or skull of the head. The first is called the Coronall bone, in which is the Orbita or holes of the Eyes, and it reacheth from the browes unto the midle of the head, and there it meeteth with the secons bone called Occipitall, a bone of the hinder part of the head called the Noddle, of the head, which two bones Coronall and Occipitall, be diuided by the Commissaries, in the middest of the Head. The third and fourth bones bee called Varietales, and they be the Bones of the fidelinge parts of the head, and they be diuided by the

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Commissaries, both from the soresaid Coronall and Occipitall. The fift and sixt bones be called, Petrosa et Mendosa: and these two bones lye ouer the bones called, Varietales, on every side of the head one, like skales, in whom be the holes of the eares. The seventh and last of the head is called Parilliarie or Baxilliarie, the which Bone is as it were a wedge vnto all the other seuen Bones of the head, and doth fasten them together. And thus be all numbered. The first, is the Coronall Bone: the second, is the Occipitall: the third and the fourth, is Varietales: the fifth and the sixth is Petrosa, or Mendosa. And the seventh is Parilliarie, or Baxilliarie. And this sufficeth for the ffe things containing.

#### CHAP. IIII.

In this Chapter is declared the five things conayned within the Head.

Next vnder the Bones of the Head within-forth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Verry forme and Letemirabile. But first we are to speake of Duramater, whereof, and how it is syzung and made: First, it is to be noted of the Weyne and Artiere that was was spoken of in the last Chapter before, how priuily they entered through the Commissaries, or seames of the Head, and there by their Union together, they do not only bring and givie the spirit of Life and nutrient, but also doe weave themselves so together, that they make this Pannicle Duramater. It is holden vp by certaing shadys of himselfe, comming through the said Commissaries, running into Pericranium or Pannicle that couereth the Bones of the Head. And with the soresaid Weyne and Artier, and those shadys, comming from Duramater, is wauen and made this Pericranium.

And

And why this Pannicle Duramater is set from the Skull, I note two causes. The first is, that if the Duramater should haue touched the Skull, it should lightly haue bene hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, shold by it the better be defended and kept from Piamater, and hurting of the Braine. And next vnto this Pannicle, there is another Pannicle called Piamater, or Mare mother, because it is soft and tender vnto the Braine. Of whose creation, it is to be noted as of Duramater: For the originall of their first creation is of one kinde, both from the Heart and the Liver, and is soother of the very substance of the Braine. Why it is called Piamater, is soz because it is soft and tender the Braine, that it nourisheth the Braine and feedeth it, as both a louing Mother, vnto her tender Childe or Babe, soz it is not so tough and hard as is Duramater.

In this Pannicle Piamater is much to be noted of the great number of Nerves and Artieres that are planted ramefying throughout all his substance, giuing to the Braine both spirit and life. And this Pannicle doth circuulare or lap all the substance of the Braine: and in some place of the Braine, the Nerves and the Artieres gaue forth of him, and enter into the venules of the Braine, and there drinke of the Braine substance into them, asking of the Heart to them the spirit of life or breath, and of the liver: nutrient. And the aforesaid spirit or breath taketh a further dissection and there it is made animall, by the elaboration of the spirit vitall, is turnes and made animall. Furthermore why there be no more Pannicles ouer the braine than one at this: If there had bene but one Pannicle onely, either it must haue bene hard or soft, or meane, be-cause he both: If it had bene hard, it should haue hurt the Braine by his hardnesse. If it had bene soft, it should haue bene hurt of the hard bone. And if it had bene but meane, neyther hard nor soft, it should haue hurt the Braine by his toughnesse, and also haue bene hurt of the hard Bone. Wherefore God and Nature hath

hath ordained two Pannicles, the one hard, and the other soft, the harder to be a meane betwene the soft and the Bone: and the softer to be a meane betwene the harder and the Braine it selfe. Also these Pannicles be cold and drye of complexion, and spermaticke.

Next is the Braine, of which it is maruellously to be considered and noted, how this Piamater diuideth the substance of the Braine, and lappeth it into certaine cellles or divisions, as thus: The substance of the Braine is diuided into three parts or ventricles, of which the foremost part is the moll. The second or middlemost is lesse: the third or hindernost is the least. And from each one to another be issues or passages that are called Meates, throught whome passeth the spirit of life too and fro. But here you shall note, that every Ventricule is diuided into two parts, and in every part God hath ordained and set singular and seuerall vertues, as thus, First, in the foremost Ventricule, God hath founded and set the common wittes, otherwise called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is one part of this Ventricule, the vertue that is called Fantasie, and he taketh all the formes or ordinances that be disposed of the five Wittes, after the meaning of sensible things. In the other part of the same Ventricule, is ordained and founded the imaginative vertue, the which receiueth of the common Wittes the forme or shap of sensible things, as they were received of the common Wittes without swarth, representing their owne shap and ordinances vnto the memoratiue vertue. In the middle cell or Ventricule, there is founded and ordained the Cogitatue or imaginative vertue: for he rehearseth, he weth, declareth, and deuiceth those things that be offered vnto him, by the other that were spoken of before. In the third Ventricule and last, there is founded and ordained the vertue Memoratiue: in this place is registered and kept those things that are done and spoken with the seances, and keepe them in his treasurie vnto the putting swarth of the five or common Wittes, or Organes, or Instru-

ments of animall wozkes, out of whose extremities or lower parts springeth Pynuca, or Marrow of the Spondels: of whom it shall be spoken in the Anatomicie of the Necke and Backe.

Furthermore it is to be noted, that from the soverainest Ventrikle of the Braine, springeth seuen paire of sentative or feeling Sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to diuers other parts of the Body: as it shall be declared in their Anatomicies. Also it is to be noted, that about the middle Ventrikle is the place of Vermiformis, with kurnelly flesh that filleth, and Resemblable, a wonderfull Caule vnder the Pannicles, is set or bounded with Artiers onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And yee shall understand, that these two be the best kept parts of all the Body: for a man shall rather dye, than any of these should suffer any manner of grieses from without sooth, and therefore God hath set them farre from the Heart.

Here I note the saying of Haly Abba, of the comming of small Artiers from the Heart, of whom (saith he) is made a maruelous Art or Caule, in the which Caule is inclosed the Braine, and in that place is layd the spirit of feeling, from that place hath the Spirit of feeling his first creation, and from thence passeth other members, &c. Furthermore yee shall understand, that the Braine is a member cold and moist of complexion, thinne, and meanly viscous, and a principall member, and an officiall member and spermatike. And first, why he is a principall member, is, because hee is the gouernour or the treasurie of the ffeue Wites: And why he is an officiall member, is, because he hath the effect of feeling and stirring: And why he is cold and moist, is, that he shalld by his coldnesse and moistnesse, abate and temper the exceeding heate and drought that commeth from the Heart. And why it is moist, is, that it shalld be the moze indifferenter and abler to every thing that shalld be reserved or gotten into him. And why it is soft, is, that it shalld give place and fauour to the vertue of stirring.

ring. And why it is meanly viscous, is, that his sinewes shalld not bee letted in their working, through his ouermuch hardnesse.

Here Galen demandeth a question, which is this: Whether that feeling and moving be brought to Nerves by one or by diuers: & whether the aforesaid thing be brought substantialy or rather judicially: The matter (saith he) is so hard to search and to be understood, that it were much better to let it alone and passe ouer it.

Aristotle intreating of the Braine, saith: The Braine is a member continually moving and ruling all other members of the body, giving vnto them both feeling and moving: for if the Braine be let, all other members be let: and if the Braine be well, then all other members of the body be the better disposed.

Also the Braine hath this property, that it moueth and followeth the moving of the Mone: For in the waxing of the Mone, the Braine followeth vpwards, and in the wane of the Mone, the Braine descendeth downewards, and vanisheth in substance of vertue: for then the Braine shrinketh together in it selfe, and is not so fully obedient to the spirit of feeling. And this is proved in men that be Lunaticke and Mad, and also in men that be Epulenticke or hauing the Falling sicknesse, that be most grieved in the beginning of the new Mone, and in the latter quarter of the Mone. Wherefore (saith Aristotle) when it happeneth that the Braine is either too dry or too moist, then can it not worke his kinds, for then is the Body made cold: then are the spirits of Life melted and resolued away: and then followeth feblenesse of the Wites, and of all other members of the Body, and last Death.

## C H A P. V.

## The Anatomy of the Face.

**T**HE Front or the Forehead, containeth nothing but the Skinne and Musculus flesh, for the Pannicle underneath, it is of Pericranium, and the Bone is of the Coronall bone. Holbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Fore-head or Front, from one eare to the other, and from the rootes of the eares of the head before unto the Browes. But the cause why the browes were set and reared up, was, that they shold defend the eyes from noyance without: and they be ordained with haire, to put by the humor or sweate that commeth from the head. Also the browes doe helpe the eye-liddes, and doe beautifie and make faire the face, for he that hath not his browes hained, is not seemely.

And Aristotle sayth, that ouer-measurable Browes beokeneth an envious man. Also high browes and thicke, betoke, geth hardinesse: and browes with little haire betokeneth cowardise: and meanly, signifieth gentlenesse of heart. Incisions about this part, ought to be done according to the length of the body, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the brow to hang ouer the eye without remedy, as it is many times seen, the moze pity. The Browes are called Supercilium in Latine, and vnder is the eye-lids, which is called Cilium, and is garnished with haires. Two causes I finde why the eye-lids were ordained. The first is, that they shold keape and defend the Eye from Dust and other outward noyances. The second is, when the eye is weary or heavy, then they shold be couered and take rest vnderneath them. Why the haires were ordained in them is, that by them is addresed the formes or similitudes of visible things unto the Apple of the Eye. The Eye is a member seemely and gristly, able to be

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## PART I.

## Of Anatomic.

salden without, and is the Organ or Instrument of Hearing: It is of complexion cold and dry. But why the Ear was set vp out of the head, is this, that the sounds that be very fugitive, shold lurke and abide vnder his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it shold keape the hole that it stardeth ouer, from things falling in that might hinder the Hearing. The Sinewes that are the Organes or Instruments of hearing, spryng each from the Braine, from whence the seuen paire of Sinewes doe spryng, and when they come to the hole of the Ear, there they wylle like a Wineprese: and at the ends of them, there bee like the head of a Worm, or like a little teate, in which is received the sound, and so carried to the common wits. The Eyes be next of nature unto the soule: for in the Eye is seene and known the disturbances and grieses, gladdesse and joyes of the Soule, as Loue, Alzath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things: that is to say, of seuen Tunicles or Coates, and of thre humours. Of the which (sayth Galen) the Braine and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomy of the Head. But diuers men hold diuers opinions of the Anatomy of the Eyes: for some men account but thre Tunicles, and some sixe. But in conclusion, they meane all one thing. For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclerotica, Secondina, Retyna, Vnia, Cornua, Arania, and Conjauctiva: and these thre humours. That is to say, Humor Virtus, Humor Albignus, and Humor Chrysalinus.

It is to be knowne how and after what manner they spryng: You shall understand, that there springeth of the Braine substance of his foremost Ventriles, two sinewes, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomy, they be the first paire of Sinewes that appear of all seuen. And it is shewed by Galen, that

these sinewes be hollow as a Rāde, for two causes. The first is, that the visible spirit might passe freely to the Eyes. The second is, that the forme of visible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes goe out from the substance of the braine, he commeth through the Piamater, of whose substance he taketh a Pannicle or a Coate: and the cause why he taketh that Pannicle, is to keep him from noying, and before they enter into the skull, they meet and are united into one sinew, the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, entring through the braine Panne, and these sinewes be called Nervi optici. And th̄z causes I finde why these Nerves are joyned in one before they passe into the Eye. First, if it happen any diseases in one Eye, the other should receive all the visible spirit that before came to both.

The second is, that all things that we see should not seem two: for if they had not bee joyned together, every thing should haue seemed two, as it doth to a Worme, and to other Beasts. The third is, that the sinew might stay and helpe the other. But hereupon Lanfranke accordeth much: saying, that these two sinewes come together to the Eyes, & take a Pannicle both of Piamater and of Duramater, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of th̄z substances: that is to say, of Duramater, of Piamater, and of Nervi optici. There bee engendred th̄z Tunicles or Coates, as thus: Of the substance that is taken from Duramater, is engendred the first Coate that is called Secondina: and of Nervi Optici, is engendred the third Coat, that is called Retina: and each of them is moze subtill then other, and goeth about the humours without meane. And it is to bee understand, that each of these th̄z Tunicles be diuided, and so they make five: that is to say, th̄z of the parts of the braine, and th̄z of the parts outwards, and one of Pericranium, that couereth the Bones of the head, which is called Conjunctiva.

And

And thus you may perceiue the springing of them, as thus: Of Duramater springeth Clirotica and Cornua. Of Piamater, springeth Secondina and vna. And of Nervi Optici springeth Conjunctiva. Now to speake of the humours which be th̄z, and their places are the middle of the Eyes: of the which, the first is Humor Ultrus, because he is like Glasse, in colour very cleare, red, liquit, or thinne, and he is in the inward side next unto the Braine: and it is thinn, because the nutritiue blood of the Chrystalline, might passe, as water through a sponge shoud be cleansed and made pure, and also that the visible spirit might the lightlyer passe through him from the Braine. And he goeth about the Chrystalline Humor, vntill he meet with Albuginus Humour, which is set in the uttermost part of the Eye. And in the middest of these Humours Ultrus, and Albuginus, is set the Chrystalline Humour, in which is set principally the sight of the Eye. And these Humours be separated and inuolued with the Pannicles as aforesaid, betwene euery Humor a Pannicle: And thus is the Eye compound and made. But to speake of euery Humour and every Pannicle in his due order and course, it would aske a long processe, and a long Chapter: and this is sufficient for a Chirurgion. Now to begin at the Nose. You shall understand, that from the braine there commeth two Sinewes to the holes of the braine pan, where beginneth the concavitie of the Nose, and these two be not properly Sinewes, but Organes or Instruments of smelling, and haue heads like teates or paps, in which is received the vertue of smelling, and representing it to the common wits: ouer these two, is set Colatorium, that we call the Nostrils: and it is set betwene the Eyes, vnder the upper part of the Nose. And it is to be noted, that this concavitie or ditch was made for two causes. The first is, that the ayre that bringeth forth the spirit of smelling might rest in it, till it were taken of the Organ or Instrument of smelling. The second cause is, that the superficies of the braine might be hidden vnder it, vntill it were cleansed: And from his concavitie there goeth two holes dolvne into

into the mouth, of which there is to be noted thre profits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Lungen, or else a mans mouth should always be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concavie might be cleansed by them, when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimile or officiaal, appearing without the face, somewhat plicable, because it should the better be cleansed. And it is to bee perceived that it is compound and made of skin and Lazartus flesh, and of two Bones standing in manner triangle wise, whose extremities be joyned in one part of the Nose with the Coronall bone, and the nether extremities are joyned with two Gristles, and another that divideth the Nostrils within, and holdeth vp the Nose.

Also there be two concavities or holes, that if one were stopped the other should serue. Also there is in the Nose two Muscles to helpe the working of his Office.

And Galen sayth, that the Nose shapeth the face most: for where the Nose lacketh (sayth he) all the rest of the face is the more unseemely. The Nose should be of a meane bignesse, and not to exceed in length or breadth, nor in highnesse. For Aristotle saith, If the Nostrils be too thin or too wide, by great drawynge in of ayre, it betokeneth great straitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the Body, betokeneth and judgeth the affections and will of the soule of man, as the Philosopher saith. The Temples be called the members of the head, & they have that name because of continuall mouing. And as the Science of the Anatomy meaneth, the spirit vitall is sent from the heart to the braine by Artiers, and by Veines and nutrimentall blood, where the vesseles pulsatiues in the temples be lightly hurt. Also, the temple have sentis or holes inwardly, wherein he taketh

the

the humour that commeth from the Braine, and bringeth the Eyes asleep: and if the said holes or Dents be pruned and wazon, then by trapping of the humour that continueth, he maketh the teares to fall from the Eye.

The Cheakes are the sveling parts of the face, and they containe in them Musculus flesh, with Veines and Artiers, and about these parts be many Muscles. Guido maketh mention of seuen about the Cheakes and over-slip.

And Haly Abbas saith, there be twelve Muscles that move the nether Jaw, some of them in opening, and other some in closing or shutting, passing vnder the Bones of the Temples: and they be called Temporales: And they be right noble and sensative, of whose hurt is much perill.

Also there be other Musculus for to grinde and to chew. And to all these Muscles commeth Nerves from the Braine, to giue them feeling and mouing. And also there commeth to them many Artiers and Veines, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosophers say, the chiefe beautey in man is in the Cheakes, and there the complection of man is most knowne, as thus: If they be full, ruddie, and medled with temperate whitenesse, and not fat in substance, but meanely fleshie, it betokeneth hot and moiste complexion: that is, Sanguine and temperate in colour. And if they be white coloured, without medling of rednesse, and in substance fat and soft, quauering, it betokeneth, excesse and superfluitie of cold and moiste: that is, flegmaticke. And if they be browne in colour or cysren, yeallow, redde and thinne, and leane in substance, it betokeneth great drying and heat: that is cholerike. And if they be as it were blowne in colour, and of little flesh in substance, it betokeneth excesse and superfluitie of drynesse and cold: that is, Melancholy. And as Avicen saith, the Cheakes doe not onely shew the diversities of complexions, but also the affection and will of the Heart: for by the affection of the heart, by suddaine joy or dread, he wareth either pale or red. The bones of hys parts, first of the cheakes be two: of the

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Nose

Nose outwardly, two : of the upper Mandible, two : within the Nose three, as thus : One deviding the Nostrilles within, and in each Nostrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired and drawne to the Lungen, and the superfluitie of the braine is purged into the mouth-wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot finde that the nether Mandible should be of the number of those nine: for the nether Mandible accounted there, pouereth them to be ten in number : Of which thing I will hold no argument, but remit it to the sight of your eyes. The parts of the mouth are five, that is to say, the Lippes, the Teeth, the Tongue, the Quila, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile to officiall, full of Musculus flesch, as is aforesaid, and they were ordained for two causes, one is, that they shold be to the mouth as a doore to a house, and to keepe the mouth close till the meate were kindly chewed. The other cause is, that they shold be helpers to the pronouncing of the speach. The teeth are members consimile to officiall, spermaticke, and hardest of any other members, and are fastened in the Cheek-bones, and were ordained for three causes. First, that they shold chewe a mans meate, ere it shold passe downe, that it might be the sooner digested.

The second, that they shold be a helpe to the speach: for they that lacke there teeth, do not perfectly pronounce their words.

The third is, that they shold serue to beastes as weapons. The number of them is incertaine: for some men haue more, and some lesse: they that haue the wholle number, haue two and thirtie: that is to say, sixtene aboue, and as many beneath, as thus: two Dwallies, two Quadrupalles, two Canniens, eight Moiales, and two Causale s, the Tongue is a carious member, compound and made of many Ferves, Ligaments, Tepnes, and Artiers, ordained principally for thare causes. The first is, that when a man eateth, the Tongue might helpe to turne the meate till it were well chewed. The second cause is, that by

him

him is receiued the taste of sweete and sowe, and presented by him to the common Wittes. The third is, that by him is pronounced every speach. The fleshy part of the Tongue is white, and hath in him nine Muscles, and about the roote of him, is Glandulus, in the which be two welles, and they be ever full of spetle to temper and keepe moist the tongue, or else it woulde ware dry by reason of his labour, &c. The Quila is a member made of sporangeous flesch, hanging downe from the end of the Pallet ouer the gullet of the thoate, and is a member in complexion cold and dry, and oftentimes when there falleth rawnesse or much moystnesse into it from the Head, then it hangeth downe in the thoate, and letteth a man to swallow, and it is broad at the upper end, and small at the nether. It was ordained for divers causes. One is, that by him is holpen the sound of speach: for where the Quila is wanting, there lacketh the perfect sound of speach. Another is, that it might helpe the prolation of bowels. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Lungs. Another is, that by him is guided the superfluitie of the braine, that commeth from the coletures of the Nose, or else the superfluitie shold fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carious Pannicle, and the Bones that be vnderneath it hath two divisions, one along the Pallet from the diuision of the Nose, and from the opening of the other Mandible vnder the nether end of the Pallet, lacking halfe an inch, and there it diuideth ouerthwart, and the first division is of the Mandible: and the second, is of the Bone called Parillarie or Bazillarie, that sustainteth and bindeth all other Bones of the head together. The skiane of the Pallet of the mouth, is of the inner part of the Stomacke and of Pyre, and of Isogagus, that is the way of the meate into the Stomacke. The way how to know that such a Pannicle is of that part of the Stomacke, may be knowne when that a man is touched within the mouth, apon he beginneth to tickle in the Stomacke, and the nerer that

he shall couch unto the throat, the moze it abhorreth the Stomacke, and oftentimes it causeth the Stomacke to yelde from him that is within him, as when a man doth vomit.

Also in the mouth is ended the uppermost extremite of the Valesand, which is called Myze, or Isosagus: And with him is contained Tachia arteria: that is, the way of the ayre, whose holes be couered with a lap like a tongue, and is grissly, that the meat and drinke might slide ouer him into Isosagus: the which grissle when a man speakeith is reared vp, and couereth the way of the meate: and when a man swalloweth the meate, then it couereth the way of the ayre, so that when the one is couered, the other is discouered. For if a man open the way of the ayre, when he swalloweth, if there fall a crum into it, he shall never cease coughing vntill it be vp againe. And this sufficeth for the Face,

#### CHAP. VI.

#### The Anatomicie of the Necke.

THE Necke followeth next to be spoken of. Galen proueth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neyther Necke nor boyce, except fish. And you shall understand, that the necke is all that is contained betwene the head and the shoulders, and betwene the chin and the brest. It is compound and made of fourte things, that is to say, of Spondillus, of Servicibus, of Gula, and of Gattire, the which shall be declared moze plainly hereafter: and through these passe the way of the meate and of the ayre, but they be not the substance of the Necke.

The Spondels of the necke be seuen: The first is joyned unto the lower part of the head called Parillary, or Bazillary, and in the same wise are joyned every Spondell with other, and the last of the seuen, with the first of the Backe or Ridge: and the Lygaments that kepe these Spondels together, are not

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so hard and tough as those of the backe: for why? those of the necke be moze febler and subtill. The cause is this, for it is necessary other while that the head moue without the necke, and the Neck without the Head, the which might not well haue been done if they had been strong and boistrous. Of these aforesaid seuen Spondels of the Neck, there springeth seuen paire of Sinewes, the which be diuided into the head & into the visage, to the Shoulders and to the Armes. From the hole of the first Spondell springeth the first paire of Sinewes, between the first Spondell and the second, and so forth of all the rest in like manner as of these. Also these Sinewes receiue subtill will of the sinewes of the braine: of which the Will, and Sinewes, & flesh, with a Pannicle, make the composition of Muscles, Lazares, and Braunes, the which thre things are all one, and be the instruments of voluntary mouing of every member. The Muscles of the Necke after Galen, are numbred to be twenty, moving y Head and the Necke. Likewise it is to be noted, that there be thre manner of fleshes in the Necke: the first is Pixwex, or Servicibus, and it is called of Chiliden, Gold haire, or yellow haire, the which are certaine Longitudinals, lying on the sides of the Spondels, from the head downe to the latter Spondell. And they are ordained for this cause, that when the Sinewes be wearie of ouer much labour with mouing and trauell, that they might rest vpon them as vpon a Bed.

The second flesh is Philaculus, from whom springeth the Tendons and Cords that moue the Head and the Neck, which be numbred twenty, as is before declared. The third flesh replenisheth the boord places, &c. The third part of the Necke, is called Gatture, and it is standing out of the thzoat-boll. The fourth part is called Gula, and the hinder part Cervix, and hath that name of the Philosophers, because of the Marrow coming to the Ridge-bones. It is so called, because it is as it were a servant to the braine: For the Necke receiuesth and taketh of the braine, influence of vertue of mouing, and sendethit by sinewes to the other parts of the body downwardes, and to all members of the body.

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Here you shall understand, that the way of the meate, and *Wire*, or *Isosagus*, is all one thing: and it is to be noted, that it stretcheth from the mouth to the Stomacke, by the hinder part of the Necke inwardly, fastned to the Spondels of the Necke, vntill he come to the first Spondell, and there he leaueth the Spondell, and stretcheth till he come to the foremost part of the Breast, and palleth through Diaphragma, till he come to the mouth of the Stomacke, and there he is ended. Furthermore, it is to be noted that this *Wesand* is compound, and made of two Tunicles or Coates (that is to say) of the inner and of the outer. The outer Tunicle is but simple, for he needeth no Retention but onely for his owne nourishing: but the inner Tunicle is compound, and made of *Musculus Longitudinall* *Willi*, by which he may draw the meate from the mouth into the Stomacke, as it shall be more plainly declared in the Anatomie of the Stomacke. Furthermore, *Cana Pulmonis*, *via*, *trachia*, *Arteria*, all these be one thing (that is to say) the Throate-boll, and it is set within the Necke, besides the *Wesand*, towards Gula, and is compound of the Gristle, knit each with other. And the Pannicle that is meane between the *Wesand*, and the Throate-boll, is called *Ismo*.

Also y<sup>e</sup> shall understand, that the great Veines which ramifie by the sides of the Necke, to the upper part of the head, is of some men called *Gwidege*, and of others, *Venæ organicae*: the incisio of whom is perillous. And thus it is to be considered, that the necke of man is compound, & made of skinny flesh, Ligaments, and bones: and this sufficeth for the Necke and the Throate.

#### CHAP. VII.

#### The Anatomy of the Shoulders and Armes.

**A**ND first to speake of the Bones: It is to be noted, that in the Shoulder there be two Bones, (that is to say) the *Shoulder-bone*, & the *Cannell-bone*, and also the *Adiutor bone* of the Arme, are ioyned with the Shoulder bones, but they are not numbred amongst them, but amongst the Bones of the Armes. In the composition of the shoulder, the first bone is, *Os Spatula*, or *Shoulder-blade*, whose hinder part is declined to wards the *Chine*, and in that end it is broad and thinne, and in the upper part it is round, in whose roundnesse is a *Concavite*, which is called the *Wore* or *cope* of the shoulder, and which entreth the *Adiutor bones*, & they haue a binding together with strong flexible *Sinewes*, and are contained fast with each Bone called *Clavicula*, or the *Cannell bone*: and this *Cannell bone* stretcheth to both the shoulders; One end to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great arme, (that is to say) from the shoulders to the fingers ends, be thirty: the first is the *Adiutor bone*, whose upper end entreth into the *Contauity* or *Wore* of the *Shoulder bone*: it is but one Bone (having no fellow) and it is hollow and full of Marrow, and it is also crooked, because it shoulde be the more able to gripe things, and it is hollow, because it shoulde be lighter and more obedient to the stirring or moving of the *Wrawnes*.

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Furthermore, this Bone hath two eminences, or two knobs in his nether extremitie, or in the juncure of the Elbow (of the which, the one is more Rizing then the other) and are made like unto a Pully to draw water with, and the ends of these Bones enter into a *Concavity* proportioned in the uppermost ends of the two *Facelbones*, of which two Bones, the leſſe goeth from the Elbow to the Thumbe, by the uppermost part of the arme, and the greater is the nether bone from the Elbowe to the little finger. And these two Bones be contained with the *Adiutor bone*, and be bound with strong Ligaments, and in like manner with the Bones of the Hand. The which Bones be numbred eight, the ſoure uppermost be ioyned with the ſoure nethermost towards the hands: and in the third ward of Bones, be ſix, and they are called *Ossa Patinis*, and they are in the *Palme* of the

the hand. And to them be ioyned the bones of the Fingers and the Thumbe, as thus, in every Finger thre bones, and in the Thumbe two bones, (that is to say) the Fingers and Thumbe of every hand fourteene, called Osse Digitorum: in the Palme of the Hand fife, called Patinis, and betwene the Hand and the Wrist eight, called Rascere, and from the Wrist to the Shoulder, thre bones: all which being accounted together, ye shall finde thirtie bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cordes, and Bravnes: here first ye shall understand, that there commeth from Mynuca, through the Spondels of the Specke, fours sinewes, which most plainly do appere in sight, as thus: one commeth into the upper part of the Arme, another into the neather part, and one into the inner side, and another into the outer side of the Arme, and they bring from the braime, and from Mynuca, both feeling and moving into the Armes, as thus: The sinewes that come from the Braine and from the Marrow of the Backe that is called Minuca, when they come to the juncure of the Shoulder, there they are mixed with the Ligaments of the selfe Shoulder, and there the Ligaments receive both Feeling and moving of them, and also in there medling together, they are made a Cord or a Tendon.

These causes I finde why the sinewes were medled with the Ligaments. The first cause is, that the littlenesse of the Sinewes, which many wayes be made weary by there continuall moving, should bee repressed by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should be through the qualitie of the Ligaments: The third is, the feblenesse of the Sinewe, that is insufficient, and too feble to use his Office, but by the Strength and hardnesse of the Ligaments.

Now to declare what a Cord is, what a Ligament, and what a Muscle, or a Bravne, it is ymough rehearsed in the Chapter of the simple members: but if you will through the commandement of the XII or the Doule, drawe the Arme to the hinder partes of the bodie, then the outer Bravne is drawn together and

and the inner is enlarged, and likewise inwards, when the one bravne doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cordes be lengthened: but when they passe the juncure of the Shoulder and of the Elbow, by thre fingers breadth or thereabout, then it is diuided by subtil Will, and medled with the simple flesh, and that which is made of it is called a Bravne. And thre causes I finde, why that the simple flesh is medled with the Cordes in the composition of the Bravne. The first is, that the aforesayd Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Cordes with his myghtnesse, the which drought he getteth thorow his manifold moving. The third is, that the forme of the Bravne members shold be the moxe faire, and of better shape: wherefore God and Nature hath cloathed it with a Mantle, that it might the better be kept: And it is called of the Philosophers, Musculus, because it hath a forme like unto a Muscle. And when these Bravnes come neare a Jynt, then the Cordes spring forth of them, and are medled with the Ligaments againe, and so moueth that Jynt. And so ye shall understand, that alwayes betwene every two Jynts, is engendred a Bravne, proportioned to the same member and place, unto the last extremitie of the fingers, so that as well the least juncure hath a proper feeling and moving when it needeth, as hath the greatest. And after Guido, there be numbred thirtene in the Arme and hand, as thus: foure in the Absutor, moving the upper part of the Arme: and foure in the Focles, moving the fingers. Now to speake somewhat of the Meynes and Arteirs of the arme: it is to be vnderstood, that from Venakelis, there commeth two braunches, the one commeth to the one arme pit, and the other commeth to the other. And now marke the spreading, soz as it is of the one, so it is of the other, as thus: when the braunch is in the Arme pit, there he is diuided into two braunches. The one Braunch goeth along in the

inner side of the arme, vntill it come to the bough of the arme, and there it is called Bazilica, or Epatica, and so goeth downe the arme till it come to the wrist, and there it is turned to the backe of the hand, and it is found betwene the little finger and the next, and there it is called Salvatella. Now to the other branch that is in the arme-hole, which spreadeth to the vther side of the shoulde, and there he diuideth in two, the one goeth spreading vp into the carious part of the head, and after descendeth thzough the bone into the Braine, as it is declared in the Anatomie of the head. The other branch goeth on the outward side of the Arme, and there he is diuided into two also, the one part is ended at the hand, and the other part is folded about the arme, till it appeare in the bough of the arms, and there is called Scphalica, from thence it goeth to the backe of the hand, and appeareth betwene the thumbe and the sozeniost finger, and there it is called Sephalica Ocularis.

The two branches that I speake of, which be diuided in the hinder part of the shoulde, from each of these two (I say springeth one, and those two meete together and make one Weyne which appeareth in the bough of the arme, and there it is called Mediana, or Cordialis, or Commune. And thus it is to be vnderstood, that of Vena Sephalica, springeth Vena Ocularis, and of Vena Bazilica, springeth Vena Salvatella, and of the two veines that meet, springeth Vena Mediana, and in ramefying from these three principall Weynes springeth innumerable, of the which a Chirurgion hath no great charge: for it sufficeth vs to know the principals.

To speake of Artiers, you shall understand, that wheresoever there is found a Weyne, there is an Artier vnder him: and if there be found a great Weyne, there is found a great Artier, and wheras is a little Weyne, there is a little Artier: for wheresoever there goeth a weyne to giue nutritment, there ganeth an Artier to bring the spirit of life. Wherefore it is to be noted, that the Artiers lye more daper in the flesh then the Weynes doe: for they carry and keepe in them more precious

blod

blod then doth the Weyne, and therefore he hath need to be further from dangers outwardly: and therefore, God and Nature haue ordained for him to be closed in two Coates, where the Weyne hath but one.

The Breast or Thozer, is the Arke or chesc of the spirituall members of man, as saith the Philosopher: where it is to be noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinne, Musculus flesh, the Pappes and the Bones. The parts contayned are, the Heart, the Lungen, Vannicles, Lygaments, Perues, Weynes, Artiers, Pyre, or Ilosagus. Now the Skinne and the flesh are knowne in their Anatomic. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body: for it is white, glandulus, and spongeous: and there is in them, both Perues, Weynes, and Artiers, and by them they haue Coliganes with the Heart, the Liver, the Braine, and the Generall members. Also there is in the Breast, as old Authoress make mention, lxxv. or xc. Muscles: for some of them be common to the necks, some to the Shoulders, and to the Spades: some to Dyafragma or the Midriffe: some to the ribbes, some to the Backe, and some to the Breast it selfe. But I finde certaine profitableness in the creation of the Pappes, as well in man as in woman: for in man it defendeth the spirituall from annoy, ance outwardly: and another, by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke: for in women there cometh from the Matrix into their Breasts many Weynes, which bring into them Menstruall blod, the which is turned thzough the digestive vertue, from red colour into white, like the colour of the Pappes, even as Chilley cooming from the Stomacke to the Liver, is turned into the colour of the Liver.

Now to speake of the Bones of the Breast: they be said to be triple or thzefold, and they be numbred to the seuen in the Breast before, and their length is according to the breadth of the Breast, and there extremities or ends be grissly, as the

Ribs,

Ribbes be. And in the vpper end of Thozer is an hole or a concavitie, in which is set the foot of the Fucklebone or Ca- nel-bone, and in the nether end of Thozer, against the mouth of the Stomacke, hangeth a gristle called Easiforme, and this gristle was ordained for two causes. One is, that it shoulde defend the Stomacke from hurt outwardly. The second is, that in tyme of fulnesse, it shoulde giue place to the Stomacke in tyme of need when it deſtreth, &c.

Now to speake of the parts of the Backe behind sworth: There be twelue Spondels, through whom passeth Mynta, of whom sprungeth twelue paire of Arues, bringeth both ſe- lling and moving to the myſcles of the breſt aſoſe ayd. And here it is to be noted, that in euery ſide there be twelue Ribs, that is to ſay, ſeven true and five falſe, because theſe five be not ſo long as the other ſeven be: and therefore called falſe Ribs, parts that be inwardly, and firſt of the Heart, because he is the principall of all other members, and the beginning of life: he is ſet in the middeſt of the Breſt ſeverally by himſelfe, as Lord and King of all members. And as a Lord or King ought to be ſerved of his ſubjects that haue their living of him, ſo are all other members of the body ſubjects to the Heart: for they receive their living of him, and they doe ſervice many wayes unto him againe. The ſubſtance of the Heart is as it were Lazartus fleſh, but it is ſpermaticke, and an offiſcial member, and the beginning of life, and he giueth to every member of the body, both bloud of life, and ſpirit of breath, and heate: for if the Heart were of Lazartus fleſh, his moving and stirring ſhould be voluntary and not naturall, but the contrary is true: for it were impoſſible that the Heart ſhould be ruled by man onely, and not by Nature. The Heart hath the ſhape and forme of a Pine-apple, and the broad end thereof is upwardeſ, and the ſharpe end is downwardeſ: depending a little towards the left ſide.

And here it is to be noted, that the Heart hath bloud in his ſub-ſtance

stance, whereras all other members haue it but in their Veines and Arteirs: Alſo the heart is bound with certaine Ligaments to the backe part of the breſt, but theſe Ligaments touch not the ſubſtance of the Heart, but in they ouer-part the ſpring ſwirth of him, and is fastened as aforesayd. Further more, the Heart hath two Ventricles, or Concauities, and the left is higher then the right and the cauſe of his hollownesſe, is this: For to kepe the bloud for his nouriſhing, and the aire to abate and temper the great heat that he is in, the which is kept in Concauities. Now here it is to be noted, that to the right Ventricle of the Heart, commeth a Veyne from the great Veyne called Venakelis, that receiueth all the ſubſtance of the bloud from the Liver. And this Veyne that commeth from Venakelis, entreth into the heart of the right Ventricle, as I laid before, and in him is brought a great portion of the thickest bloud to nouriſh the heart with, and the reſidue that is left of this, is made ſubtil through the vertue of the Heart, and then this Bloud is ſent into a Concauity or pit in the middeſt of the Heart, betweene the two Ventricles, and there in it is made hot and pured, and then it paſſeth into the left Ventricle, and there is ingendred in it, a ſpirit, that is clearer, brighter, & ſubtille, then any Corporeall or Bodilie thing, that is engendred of the foure Elements: For it is a thing, that is a meane betweene the Body and the Soule. Wherefore it is likened of the Philosophers to be more like heauenly things, then earthly things.

Also it is to be noted, that from the left Ventricle of the heart ſpringeth two Arteirs: the one hauing but one Coate, and therefore it is called Arteria venalis: And this Arteir carrieth Bloud from the Heart to the Lungs, the which Bloud is vaporouſe, that is tryed and leſt of the heart, and is brought by this Arteir to the Lungs, to giue him Nutriment, and there he receiueth of the Lungs ayre and bringeth it to the heart to refresh him with.

Wherefore Galen ſayth, that he findeth that mans Heart is Naturall and friendly to the Lungs: For he giueth him of his ſwore Nutrimentall to nouriſh him with, and the Lungs reward him.

him with ayre, to refresh him with againe, &c.

The other arteir that hath two Coates, is called Vena Arterialis, or the Great Artery, that ascendeth and descendeth, and of him springeth all the other Arteirs that spred to every member of the Body; for by him is united and quickned all the members of the Body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the soule. And thus it passeth vntill it come to the braine, and there he is turned into a further digestion, and there he taketh another Spirit, and so is made animall, and at the Liver nutrimentall, and at the Testikles generatiue: and thus it is made a spirit of every kinde, so that he being meane of all manner operations and workings, taketh effect. Two causes I finde why these Arteirs haue two Coates. One is, that one Coate is not sufficient, nor able to withstand the violent moving and stirring of the Spirit of life, that is carried in them.

The second cause is, that the thing that is carried about from place to place, is of so precious a treasure, that it had the more need of god keeping. And of some Doctors, this Arteir is called the Pulsatiue veyne, or the beating Weyne: for by him is perceived the power and might of the Heart, &c. Wherefore God and Nature haue ordained, that the Arteirs haue two Coates. Also there is in the Heart three Testikles, opening and closing the going in of the Heart blood, and spirit in convenient time. Also the heart hath two little Cares, by whom commeth in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Auditament, to helpe and strengthen the selfe Heart. Also the heart is couered with a strong Pannicle, which is called of some Capsula Cordes, or Paricordium, the which is a strong case, vnto whom commeth Nerves, as to other inward members. And this Pannicle Pericordium, springeth of the vper Pannicle of the Midriffe. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeh that the Lungs fall not over the Heart. Also there is another Pannicle that covereth

thereth the Ribs inwardly, that is called Plura, of whom the Midriffe taketh his beginning. And it is sayd of many Doctors, that Duramater is the Originall of all the Pannicles within the Body: and thus one taketh of another.

## C H A P. VIII.

## The Anatomicie of the Lungs.

The Lungs is a member Spermatick of the first Creation, and his naturall complexion is cold and dry, and in his accidentall complexion he is cold and moist, lapped in a Perious Pannicle, because it shoulde gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the Pannicle, that whiche he might not feele in himselfe. Now to prone the Lungs to be cold and dry of kinde, it appeareth by his swift stirring, for he lyeth euer swaying ouer the Heart, and about the Heart. And that he is cold and moist in reward, it appeareth well, that he receiueth of the Brain many cold matters, as Cataries and Rheumes, whose substance is thin. Also I finde in the Lungs thre kinds of substance. One is a Weyne comming from the Liver, bringing with him h Crude or raw part of the Chylle, to fede the Lungs. Another is Arteria venealis, comming from the Heart, bringing with him the spirit of life to nourish him with. The thrid is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his Office.

The Lungs is diuided into five Lobbes or Testikles, or five portions (that is to say) thre in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others shoulde serue and doe their office. And thre causes I finde, why the Lungs were principally ordained. First, that they shoulde draw colde winde, and refresh the Heart. The second, that they shoulde change and alter, and pu-

rise the ayre before it come to the Heart, lest the heart were hurt and annoyed with the quantitie of the ayre. The third cause is, that they shoulde receive from the heart the suncus superfluitie that he putteth forth with his breathing, &c.

Behind the Lungs, toward the Spondels, passeth Syre or Isogagus, of whom it is spoken of in the Anatomie of the Pecke. And also there passeth both Weynes and Arteirs, and all these with Trachia Arteria, doe make a Stroke, replete unto the Gullet, with the Pannicles, and Strong Ligaments, and Glandulus flesh to fulfill the boide places. And last of all, is the Piduisse, and it is an officiall member made of two Pannicles and Lazartus flesh, and his place is in the midst of the boide, ouerthwart or in breath vnder the region of the Spirituall members, departing them from the Matrix.

And these causes I find, why the Piduisse was ordained. First, that it would diuide the spirituall from the putratives. The second, that it shoulde keepe the vitall colour or heat to descend down to the putratives. The last is, that the malitious fumes reared vpp from the putratives, shoulde not noy the spirituall or vitall, &c.

The wombe is the region or the City of all the Intrailes, the which reacheth from the Piduisse downe vnto the share inwardly, and outwardly from the Ketnes or Kidneys, downe to the bone Peckes, about the priue parts. And this Wombe is compound and made of two things (that is to say) of Syfac, and Myrac; Syfac is a Pannicle, and a member spermaticke, officiall, sensible, Synobole, compound of subtill vail, and in complexion cold and dry, having his beginning of the inner Pannicle of the Piduisse. And it was ordained, because it shoulde containe and binde together all the Intrailes, and that he de-send the Musculus, so that he oppresse not the Naturall members. And that he is strong and tough, it is because he shoulde not be lightly broken, and that those things that are contained goe not forth, as it happeneth to them that are broken, &c. Myrac is compound, and made of four things (that is to say)

of Skinne outwardly of Fatnes, of a Carnous Pannicle and of Musculus flesh. And that it is to be understanded, that all this whole from Syfac outward, is called Myrac, it apparetly well ( by the words of Galen, ) where he commandeth, that in all wounds of the Wombe, to leue the Syfac, with the Mirac, and by that it pouereth, that there is nothing without the Syfac but Mirac. And in this Mirac, or vter part of the Wombe, there is noted eight Muscles, two Longitudinale, proceeding from the shield of the Stomacke, vnto Os Pecken: two Latitudinale comming from the backwards to the wombe: and four Transuerse, of the which, two of them spring from the Ribbes on the right side, and go to the left side, to the Bones of the Hanches, or of Pecken: and the other two spring from the Ribbes on the left, and come ouer the wombe to the right parts, as the other before doth.

Here is to be noted, that by the vertue of the subtill will that is in the Musculus Longitudinall, is made perfect the vertue attractiue: and by the Musculus Transuerse, is made the vertue retentive: and by the Musculus Latitudinall, is made the vertue expulsive. It is thus to be understand, that by the vertue attractiue, is drawne downe into the Intrailes, all superfluitie, both water, wind, and wyte. By the vertue retentive, all things are withholden and kept, vntill Nature haue wrought his kinde. And by the vertue expulsive is put forth all things, when Nature pouereth any thing to be done. Galen sayth, that wounds or incisions be more perilous in the midst of the wombe, then about the sides, for there the parts be more tractable then any other parts be. Also he sayth, that in wounds piercing the wombe, there shall not be made god incarnation, except Syfac be lewed with Mirac. Now to come to the parts contained within: First that which appeareth next vnder the Syfac is Omentum, or Zibus, the which is a Pannicle covering the Stomacke and the Intrailes, implaned with many Weynes and Arteirs, and not a little fatesse ordained to keepe mynst the inward parts.

This Zibus is an officiall member, and is compound of a  
Gaine

Wetne and an Arteir, the which entreth and maketh a line of the vtter Tunicle of the Stomacke, vnto which Tunicle hangeth the Zirbus, and couereth all the guttes downe to the hare.

Two causes I finde, why they were ordained. One is, that they should defend the Nutratiues outwardly. The second is, that through his owne power and vertus, he should strengthen and comfort the digestion of all the Nutratiues, because they are moze seblier then other members be, because they haue but a thinne wombe or skin, &c. Next Zirbus appeareth the Intrails or guts of which Galen saith, that the Guttis were ordained in the first creation to conuey the drosse of the meate and drinke, and to cleane the body of their superfluities. And here it is to be noted, that there be sixe portions of one whole Guttis, which both in man and beast beginneth at the nether mouth of the Stomacke, and so continueth sooth to the end of the fundament. Acuer, thelesse he hath diuers shapes and formes, and diuers operations in the body, and therefore he hath diuers names. And hereupon the Philosophers say, that the lower wombe of a man, is like unto the wombe of a swine. And like as the Stomacke hath two Tunicles, in like manner haue all the Guts two Tunicles. The first portion of the Guts is called Duodenum, for he is 12. Inches of length, and couereth the nether part of the Stomacke, and receiueth all the drosse of the Stomacke: the second portion of the Guts is called Ieiunium, for he is euermore empty, for to him lieth euen moze the chesc of the Gall, beating him soore, and draweth forth of him all the drosse, and cleanseth him cleane: the third portion of Gut, is called Yleon, or small gut, and is in length fiftene or sixtene Cubits. In this Gut oftentimes falleth a disease called Yleaca Passio. The fourth Gut is called Monoculus, or blinde Gut, and it seemeth to haue but one hole or mouth, but it hath two, one nere vnto the other, for by the one all things goe in, and by the other they go out againe. The fift is called Colon, and receiueth all the drosse deprived from all profitablenes, and therefore there commeth not to him any veynes Piseraines, as to the other. The sixt and last, is called Rectum or Longaon, and he

he is ended in the Fundament, and hath in his nether end some Muscles, to hold, to open, to shut, and to put out, &c. Next is to be noted of Mensenterium, the which is nothing else but a texture of innumerable veynes Piseraines, ramified of one veyne called Porta Epates, couered and defended of Pannicles and Lygaments comming to the Intrails, with the back full of fatnesse and Glandulus flesh, &c.

The Stomacke is a member compound and spermaticke, innoyed and sensible, and therein is made perfect the first digestion of Chile. This is a necessarie member to all the Body, for if it faile in his working, all the members of the Body shall corrupt.

Wherefore Galen saith, that the Stomacke was ordained principally for two causes. The first, that it shoulde be to all the members of the Body, as the earth is to all that are ingedzed of the earth, that is, that it shoulde desire sufficient meat for all the whole Body. The second is, that the Stomacke shoulde be a sacke or chesc to all the Body for the meate, and as a Cooke to all the members of the Body. The Stomacke is made of two Pannicles, of which the inner is Perueous, and the vtter Carneous. This inner Pannicle hath Musculus Longitudinals, that stretcheth along from the Stomacke to the mouth, by the which he drayeth to him meate and drinke, as it were hands. And he hath Transverse will, for to withhold or make retention. And also the vtter Pannicle hath Latitudinal will, to expulse and put out: that by his heat he shoulde helpe the digestiue vertue of the Stomacke, and by other heates giuen by his neighbours, as thus. It hath the Liver on the right side, chasing and beating him with his lobes or figures: and the Splene on the left side, with his satnes and veynes, sending to him melancholie, to exercise his appetites: about him is the Heart, quickning him with his arties: Also the Braine sending to him a branch of nervos to give him feeling. And he hath on the hinder part, descending from the parts of the backe many Lygaments, with the Arteirs ioyned to the Spondels of the backe. The forme or figure of this Stomacke is long

long, in likenesse of a Gorde, crooked : and that both holes be in the vpper part of the body of it, because there shold be no going out of it vnausidely of thos things which are received into it. The quantity of the Stomacke comonly holdeth two Pitchers of water, and it may suffer many passions, and the nether mouth of the Stomacke is narrower then the vpper, and that for these causes. The first cause is, that the vpper receiueth meate great and boisterous in substance, that there being made subtil, it might passe into the nether. The second is, for by him passeth all the meates, with their chisolity from the Stomacke to the Liver. The third is, for that through him passeth all the drosse of the Stomacke to the guts. And this sufficeth for the Stomacke, &c.

The Liver is a principle member, and officiall, and of his first creation spermatick, complete in quantity of blood, of him selfe insensible, but by accidence he his insensible, and in him is made the second digestion, and is lapped in a sinowie Pannicle.

And that he is a principle member, it appeareth openly by the Phylesphore, by Auen and Galen. And it is officiall as is the Stomacke, and it is of spermatick matter, and sinowie, of the whiche is engendred his veines. And because it was like in quantite, Nature hath added to it crudded blood, to the accomplishment of sufficient quantite, and is lapped in a sinowie Pannicle. And why the Liver is crudded is because the Chile whiche commeth from the Stomacke to the Liver, should be turned into the colour of blood.

And why the Liver was ordained, was because that all the nutritmentall blood be engendred in him. The proper place of the Liver is vnder the false Ribbes in the right side. The forme of the Liver is gibbous or bunchie on the back side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should be pliable to the Stomacke, like as a hand doth to an Apple, to comfort her digestion, for his heate is to the Stomacke, as the heate of the fire is to the Pinte of Gauls when that hangeth over it.

Also the Lungs is bound with his Pellekes to the Diafragma,

ma, and with strong Ligaments. And also he hath Coliganes with the Stomacke and the Intrailes, and with the Heart and the Keynes, the Testikles and other members. And there are in him fine Pellekes, like fine fingers. Galen calleth the Liver Mesta Sanguinaria, containing in it selfe fourre substances, Naturall and Putrimentall. The Naturals is sent with the blood to all parts of the body, to be engendred and nourished. And the Putrimentals be sequestrate and sent to places ordained for some helpings. These are the places of the Humours, the blood in the Liver, Choller in the Chest or Gall, Melancholy to the Spleene, Flegme to the Lungs and the Junctures, the waterie superfluities to the Keynes and Vesike. And they goe with the Blood, and sometime they putrefie and make Feuers, and some be put out to the skinne, and be resolued by sweat, or by Scabs, by Pusches, or by Impostumes.

And these fourre naturall humours (that is to say) Sanguine, Choller, Melancholy, and flegme, be engendred and distributed in this manner: First yee shall understand, that from the Spermatick matter of the Liver inwardly, there is engendred two great Veynes, of the whiche the first and the greatest is called Porta, and commeth from the concavitie of the Liver, of whom springeth all the small veines Miseraices: and these Miseraices, be to Vena Porta as the branches of a tree be to the Stocke of a Tre. For some of them be contained with the bottome of the Stomacke: some with Duodenum, some with Iejunium, some with Yleon, and some with Monoculus, or Sacculus. And from all these Guts they bring to Vena Porta, the succositie of Chiley, going from the Stomacke, and distribute it into the substance of the Liver. And these Veynes Miseraices, be innumerable. And in these Veynes begun the second Digestion, and ended in the Liver, like as it is in the Stomacke the first Digestion.

So it poureth that Vena Porta, and Vena Miseraices, serue to bring all the succosity of all the meate and drinke that passeth the Stomacke to the Liver, and they spred themselves thorough

the substance of the Liver inwardly, & all they stretch towards the gibous (or bowing part of the Liver,) and there they meet, and goe all into one Unity, and make the second great Weyne, called Vena Vlis, or Concava, or Vena Ramosa: all is one, and he with his Vaines draweth out all the blood engendred from the Liver, and with his branches ramifying upwards and downwards, carrieth and conveyeth it to all other Members of the Bodie to be nourished with, where is made perfect the third Digestion. And also there goeth from the Liver veynes, bearing the superfluities of the third Digestion to their proper places, as it shall be declared hereafter. Now to speake of the Gall, or the ch. of the Gall: It is an officiall Member, & it is superfluous and sinolue, and hath in it a subtil Will, and it is a purse or a Paricular Vestkle in the hollownesse of the Liver, about the middle Pericle or Lobe, ordained to receiue the Cholerick superfluities which are engendred in the Liver: The which purse or bagge hath three holes or Peckes; By the first he draweth to him from the Liver the Choller, that the Blood bee not hurt by the Choler. By the second Pecke, he sendeth to the bottome of the Stomacke Choller, to further the Digestion of the Stomacke. And by the third Pecke he sendeth the Choler regularly from one Gut to another, to cleanse them of their superfluities and Drosse: and the quantitie of the purse, may containe in it halfe a pinte, &c.

And next is the Spleene, or the milte, the which is a superfluous member, as are other members: and officiall, and is the receptoy of the Melancholous superfluities that are engendred in the Liver: and his place is on the left side, transuersly linked to the Stomacke, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the Melancholous superfluities that are engendred of the Liver which he draweth to him hee is nourished with. The second cause is, that the nutritive Blood should by him be made the more purer, and cleane, from the drosse and thicking of the Melancholy, &c.

And

And next of the Koynes and kidneyes: It is to be understood, that within the Region of the Nutritives backwaards, are ordained the kidneyes to cleanse the Blod from the watery superfluities, and they haue each of them two passages or holes, or Peckes: By the one is drawne the water from Venakelis, by two Weynes, which are called Venceæ Amulgentes, the length of the finger of a man, and issueth from the Liver: and by the other is sent the same water to the Bladder, and is called Poros Vrithides.

The substance of the Kidneyes, is Lazartus Flesh, hauing Longitudinall will: and their place is behinde, on each side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the backe with Ligaments. The Philosopher saith that mans Kidneyes are like the Kidneyes of a Cow, full of hard Concavities, and therefore the sores of them are hard to cure. Also they are moze harder in substance, then any other fleshy member, & that for two causes. One is, that he be not much hurt of the sharpnesse of the Urine. The other is, that the same Urine that passeth from him, might the better be altered & cleansed through the same. Also there commeth from the heart to each of the Kidneyes, an arteir, that bringeth with him Blod, heat, spirit, and Life. And in the same manner there commeth a Weyne from the Liver, that bringeth blood to nourish the Kidneyes, called Blod Nutrimentall.

The grease of the Kidneyes or Fatenesse, is as of other inward members, but it is an officiall member, made of thinne Blod, congealed and crudded through cold, and there is ordained the greater quantity in his place, because it shoulde receive and temper the heat of the Kidneyes, which they haue of the byting sharpnesse of the Water.

Now by the kidneyes vpon the Spondels, passeth Venakelis, or Venacua, which is a Weine of great substance: for he receiuesth all the Nutrimentall blood from the Liver, & from him passeth many small pipes on every side, and at the Spondell betwæne the

the sholders, he diuideth himselfe whole in two great braunes, the one goeth into the one arme, and the other into the other, and there they diuide themselves into many Weynes and braunes, as is declared in the armes.

CHAP. IX.  
The Anatomy of the Haunches  
and their parts.

The Haunches are the lower part of the Womb, joyning to the Thighs and the secret members. And these things there are to be noted thereof. The first is of the parts containing: the second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Sifag, the Zirbus and the bones. The part contained outwardly, are the Vezike, or Bladder: the Spermaticke vessels, the Matrix in women, Langaon. Perues, Weynes, and Arters, descending downewards; the parts proceeding outwards, are the Buttresses and the Muscles, descending to the Thighes, of which it is to be spoken of in order. And first is enough spoken of in the Anatomie of the Wombe. But backe thre Spondels of Osse sacri, or of the Hanches: and thre Cerviciliginis Spondels of Osse Cande, called the Taile-bone.

And thus it is pronounced, that there is in every man thirty Spondels, and thus they are to be numbered: in the Pecke seauen, in the Ridge twelue; in the Weynes fwe: and in the Hanches sixe: And it is to be noted, that every Spondell is hollow in the middest: through which hollownesse passeth Nucca from the Braine, or the marrow of the Backe. And some Authors say, that Mynuca is of the substance that the Braine is of: for it is like in substance, and in it selfe

giueth

giueth to the Perues both the vertue moving and feeling.

And also every Spondell is holden on every side, through the which holes, both Arters and Weynes do bring from the Heart and the Liver both Life and nourishment, like as they doe to the Braine: and from the Pannicle of Mynuca, or the marrow of the backe, through the holes of the sides of the Spondels, springeth forth Perues motius, and there they entremedle themselves with the strong Ligaments that be insenible, and so the Ligaments receive that feeling of the Perue, which the Perues taketh of Mynuca. And by this Reason many authors proue, that Mynuca is of the same substance that the Braine is of, and the Pannicles of the Nua is of the same substance of the Pannicles of the Braine, &c. And each of these Spondels be bound fast one with another, so that one of them may not well be named without another. And so all these Spondels together, contained one by another are called the Ridge bone, which is the foundation of all the shape of the body. They with the last Spondell be contained or ioyned to the bones of the Hanches, and they be the opholders of all the Spondels. And these bones be small towards the tale-bone, and byroad towards the Hanches, and therefore they ioyne and make Os Pectinis. And so they be broad in the parts of the Iles, and therefore some authors calleth it Ilea. And each of these two bones towards the Liver hath a great round hole, into the which is received the bone called Vertebra, or the talibone. Also belives that place, there is a great hole or way, thorow the which passeth from above Musculus, Weynes and Arters, and goe into the Thighes. And thus it is to be noted, that of this bone Pecten, and the bone Vertebra, is made the junction of the Thigh.

Now to speake of the parts contained, the first thing that entitteth to right is the Bladder, he which is an officiell membra, being compaid of two perious Pannicles, in complexion cold and drye: whose backe is carious, and hath Muscles to with-hold, and to let goe: and in man it is long, and is contained with the yard, passing through Peritoneum, but in women it is shor-

ter, and is contained within the Vulua. The place of the blad-  
der, is betwene the bone of the Share and the Cayle-gut, called  
Longaon, and in women, it is betwene the aforesaid bone and  
the Matrix.

And in it is implanted two long vessels comming from the  
Kidneys, whose names be Porri Vriscides, bringing with them  
the vaine or water from the Kidneys to the Bladder, which pri-  
uily entreth into the holes of the Pannicles of the Bladder, by a  
naturall moding betwene Tunicle and Tunicle, and there the  
vaine findeth the hole of the nether Tunicle, and there it entreth  
privily into the concavitie of the bladder, and the more that the  
bladder is filled with vaine, the straier be the two Pannicles  
comprised together, for the holes of the tunicles be not even one  
against another, & therefore if the bladder be never so full, there  
may none go backe againe. The forme of it is round, the quan-  
titie of it is a pitcher full, in some more, in some lesse &c.

Also there is found two other vessels, called Vaza Seminaria,  
or the spermaticks vessels. And they come from Venakelis  
bringing blad to the Testicles, as well in man, as in woman,  
the which by his further digestion it is made sperme or nature  
in men: they be put outward, for the Testikles be without, but  
in women it abideth within, for there Testikles stand within:  
as it shall be declared hereafter.

Next followeth the Matrix in women: the Matrix in wo-  
men is an officiall member, compound and periusus, and in  
complexion cold and drye: and it is the feild of mans genera-  
tion, and it is an instrument susceptive, that is to say, a thing re-  
ceyving or taking: and her proper place is betwene the blad-  
der and the gut Longaon, the likeliest of it, is as it were a yard  
reuerced and turned inward, having testikles likewise, as afores-  
aid. Also the Matrix hath two Concavities or Holes, and no  
moe, but all beastes have as many Holes as they have Happes  
heads. Also it hath a long necke like an Arnall, and in every  
necke it hath a mouth, that is to say, one within, and another  
without. The inner in the time of conception is shut, and the  
outer

outer part is open as it was before: and it hath in the middest  
a Lazartus Pannicle, which is called in Latine Tengito: And  
in the creation of this Pannicle, is found two utilties. The  
first is, that by it goeth forth the Wine, or else it should be shed  
throughout all the Vulva: The second is, that when a woman  
doth set her thighes abroad, it altereth the ayze that commeth  
to the Matrix for to temper the heate.

Furthermoze, the necke that is betwene these two aforesaid  
mouthes, in her concavitie hath many involutions and pleates,  
joined together in the manner of Rose leaues before they be ful-  
ly spread or ripe, and so they be shut together as a purse mouth,  
so that nothing may passe forth but vaine, vntill the time of chil-  
ding. Also about the middle of this necke be certaine vneyes in  
Maydens, the which in time of deliueringe, be corrupted and bro-  
ken. Furthermoze, in the sides of the outer mouth, are two  
Testicles or Stones, and also two vessels of Sperme, shouter  
then mans vessels, and in time of Coyt the Womans sperme is  
shed downe in the bottome of the Matrix. Also from the Liver  
there commeth to the Matrix many Veynes, bringing to the  
Child nourishing at the time of a womans being with Child:  
and those Veynes, at such time as the Matrix is boyd, bring  
thereto superfluities from certaine members of the Body,  
whereof are engendred womans flowers, &c.

And forasmuch as it hath pleased Almighty God to give the  
knowledge of these his Mysterie and workes unto his Crea-  
tures in this present world. Here I suppose to declare what  
thing Embreion is, and his Creation. The noble Philosophers,  
as Galen, Avicen, Bartholomeus, and divers others, writing  
vpon this matter, say: That Embreion is a thing engendred in  
the Mothers wombe, the originall wherof is, the Sperme of the  
Man and of the Woman, of the which is made by the might and  
power of GOD in the mothers wombe a Child: as hereafter  
more at large shall be declared. First, the field of Generation  
called the Matrix, or the Mother, is knowne in the Anatomic,  
whose place is properly (betwixt the Bladder and Longaon) in

the Woman, in which place is sowne by the Village of man, a conuenable matter of kindly heate: For kindly heate is cause sufficient both of doting and working, & Spirit that giueth vertue to the body and governeth and ruleth that vertue: the whi-  
ched of generation commeth from all the parts of the Bodie, both of the Man and Woman, with consent and will of all Members, and is heade in the place of Conceiving, where thoro-  
ugh the vertue of Nature, it is gathered together in the Cellas of the Matrix or the Mother, in whom by the way of the wor-  
king of mans seede, and by the way of suffering of the Womans seede mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embreion. And further it is to be noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and parest drops of Blood in all the body, and by the labour & chaking of the Te-  
sticles or Stones, this Blood is turned into another kind, and is made Sperme. And in man it is hot, white, and thicke: wher-  
eoe it may not sprede nor ruine abzowd of it selfe, but runneth and taketh temperance of the Womans sperme which hath con-  
trary qualities: For the womans sperme is thinner, colder, and easier.

And as some Autho:rs hold opinion, when this matter is ga-  
thered into the right side of the Matrix, then it happeneth a  
Male kinde, and likewise on the left the Female, and wheres the  
vertue is most, there it fauorth most. And further it is to be  
noted, that like as the Renet of the Cheeke hath by himselfe the  
way or vertue of working, so hath the Milke by way of suffering:  
and as the Renet and milke make the Cheeke, so doth the sperme  
of Man and Woman make the generation of Embreion, of the  
which thing springeth (by the vertue of kindly heate) a certaine  
Skin or Caule, into the which it lappeth it selfe in, wherewith  
afterwards it is tyed to the Mothers womb, the whiche con-  
sisting commeth forth with the byth of the Childe: and if it hap-  
pen that any of the Skin remaine after the byth of the Childe,  
then is the Woman in perill of her life.

Furthermore,

Furthermore, (it is said) that of this Embreion is engendred the Heart, the Liver, the Braines, Renes, Veynes, Arters, Cordis, Ligaments, Skins, Gristles, and Bones, receiving to them by kindly vertue the menstruall blood, of which is engendred both flesh & fatnes. And as writers say, the first thing that is shapen, be the principals: as is the Heart, Liver, and Braine. For of the Heart springeth the arteirs: of the Liver, the Renes: and of the Braine, the Renes: and when these are made, Nature maketh and shapeth both Bones and Gristles to kepe and saue them, as the bones of the head for the Braine: the Breast Bones, and the Ribbes, for the Heart and the Liver. And after these springeth all other members one after another: and thus is the childe breth forth in fourre degress, as thus. The first is, when the said Sperme or Seede is at the first as it were Milke. The second is, when it is turned from that kinde into another kinde, is yet but as a lumpe of Blood, and this is called of Iporas, Fettus. The third degress is, when the principals be shapen, as the Heart, Liver, and Braine. The fourth and last, as when all the other members be perfectly shapen, then it receiueth the Soule, with Life and Breath, and then it beginneth to moue it selfe alone. Now in these fourre Degrades aforesaid, in the first as Milke, it continueth seven dayes: in the second as Fettus, nine dayes: in the third, as a lumpe of flesh engendring the principalls the space of nine dayes: and the fourth vnto the time of full perfection of all the whole members, is the space of eightene dayes: So is there sixe and fourty dayes from the day of Concep-  
tion, vnto the day of full perfection and receiving of the Soule, as God best knoweth.

Now to come againe to the Anatomicie of the Vauches: Then come we to Longaon, otherwise called the taile-gut, whose substance is Pannicolar, as of all the other bowels: the length of it is of a span long, stretching nigh to the Keynes, his nether part is called Annis, (that is to say) the towell: and about him is found two Muscles, the one to open, the other to shut. Al-  
so there is found in him five Veynes or branches of Veynes, called

called Venæ Emoraidales, and they haue colliganes with the Bladder: wherefore they are partners in their grieues.

And when this Longaon is raised vp, then yee may see the veynes and artiers, and Sinewes, how they be branched and bound downe to the nether parts: the parts proceeding outwardly, are Didimus Peritoneum, the Vard, the Testicles, and Buttocks. And first, it shall be spoken of the Vard, or of mans generative members, the which dureth vnto that part that is called Peritoneum, the which place is from the Coddes, vnto the Fundament, whereupon is a seame. Wherefore saith the Phylosopher, mans Vard is in the end and forme of the share.

The Vard is an officiall member, and the Tiller of mans generation, compound, and made of Skin, Brawnes, Tendons, Veynes, Artiers, Sinewes, and great Ligaments: and it hath in it two Passages, or principall issues, one for the Sperme, and another for the Wine. And as the Philosophers say, the quantitie of a common yard, is eight or nine inches, with measurable bignesse proportioned to the quantity of the Matrix.

This member hath (as sayth Auicen) three holes, through one passeth insensible pulsions and winde, that causeth the yard to rise: the other two holes is declared before. Also the yard hath a skinne, and about the head thereof, it is double, and that men call Praeputium: and this skinne is meaneable, soz through his consecration the Spermatick matter is the better, and sooner gathered together, and sooner cast forth from the Testikles: soz by him is had the more delectation in the doing. And the soezmost part of the head of the Vard before, is made of a braune flesh, the which if it be once lost, it is never restored againe, but it may be well skinned, &c.

The Coddes is a compound member, and an officiall, and though it be counted amongst the generative members, yet it is called a principall member, because of generation. This Vorse was ordained for the custodie and comfort of the Testikles and other Spermatick vessels: and it is also made of two parts, of the inner and of the vster.

The

The vster is compound and made of skinne, and Lazartus, Longitudinall and Transuersall, in like manner as the Pyrac. The inner part of the Codds is of the substance of the Sifae, and are in similitude as two pockets drawen together by themselves, and they differ not from the Sifac: and there be two, because if there fall any hurt to the one, the other shoulde serue. The Testikles or Stones bee two, made of Glandulus flesh, or Curnelly flesh. And furthermore, through the Didimus, commmeth the Testikles from the Braine, Sinewes, and from the Heart Artiers, and from the Liver Veynes, bringing vnto them both feeling and stirring, Life, and spirit, and Nutrimentall blood, and the most purest blood of al other members of the Bodie, whereof is made the Sperme by the labour of the Testikles, the which is put forth in due time, as is before rehearsed.

The groynes be knowne: they bee the empty Juncures, or purging place vnto the Liver, and they haue curnelly flesh in the plying or bowing of the Thighs. The Hippes haue great brawny flesh on them, & from thence descend downwards, Brawnes, Cordes, and Ligaments, meeting and binding together the Thighes, with the Haunches themselves.

### CHAP. X.

#### The Anatomy of the Thighes, Legges, and Feete.

The Legge reacheth from the Joynt of the Thigh vnto the extremite of the Toes, and I will divide it in parts, as the Armes were divided. One part is called Coxa, or Thigh, and that is all that is containes from the joynt of the Haunch vnto the Kne. The second part is called Tibia, and that reacheth from the Kne to the Ankle. The third is the little foote, and that is from the Ankle, vnto the end of the Toes. And here it is to be noted, that the thigh, leg, and foote, are compound, and made as the great armes of hand, with Skin, flesh, Veynes, Artiers, Sinewes,

**H**inewes, Brawnes, Tendons, and Bones, whereof they are to be spoken of in order.

Of the **Skinne** and **Flesh** there is enough spoken of before. And as of **Weynes** and **Arteirs** in their descending downwards, at the last **Spondels** they be diuided into two parts, whereof the one part goeth into the right thigh, and the other into the Left: And when they come to the thigh, they be diuided in other two great banches: the one of them spreadeth into the inner side of the Leg, and the other spreadeth into the outer side, and so banching, descend downs to the Leg, to the Ankles, and **Fete**, and be brought into fourte Weynes, which be commonly vsed in letting Blood, as hereafter followeth.

One of them is vnder the inner ankle toward the hæle, called **Soffena**, and another vnder the vnder ankle, called **Siarica**, and another vnder the **Hamme**, called **Poplitica**, the fourth, betwene the little Toe, and next, called **Renalis**. And it is to be noted of these fourte great weynes in the legges, of the manifold dangers that might fall of them as oft it happeneth. There be many other banches which a Chirurgion needeth not much to passe vpon. The **Hinewes** spring of the last **Spondell**, and of **Os Sacrum**, & passeth through the hole of the bone of the **Hippe** and descendeth to the **Brawnes**, and moueth the **Knee** and the **Hamme**, and these descend downe to the ankle, and moue the **Foote**, and the **Brawnes** of the **Feet** moue the toes, in like manner, as is declared in the bones of the **Hand**. The first is called **Coxa**, that is the **Thigh-bone**, and he is without a fellow, and he is full of **Marrow**, and is round at either end. The roundnes that is at the upper end, is called **Vertebrum**, or **Whylebone**, and bolveth inwards, and is received into the bore or hole of the **Haunch-bone**: and at the lower end towards the **Knee**, there it hath two rounds, which be received into the concavities of the bone of the **Legge**, at the **Knee**, called the **great Fossels**. There is also at the **Knee** a round bone, called the **Knee-panne**. Then followeth the **Legge**, wherein is two bones, called **Focile Major**, and **Focile Minor**, the bigger of them passeth before, making

king the **shape** of the **Shinne**, and it is called the **Shinne-bone**, and passeth downe, making the **inner ankle**. The **lesse** passeth from the **Knee** backwards, descending downe to the **outer** **Ankle**, and there formeth that **Anale**, &c. The bones of the **Fete** are **six** and **Twenty**: as thus. First, next the **ankle bone**, is one called in **Latine** **Orabaltus**: Next vnder that, towards the **Hæle** is one, called **Calcany**: and betwene them is another bone, called **Os Nauculare**. In the **second** **ward** there be **four** **bones**, called **Raceti**, as **be** in the **hands**. In the **third** and **fourth** **wards** be **four** **bone**, called **Digitori**: and **six** called **Pectens**, at the **extremities** of the **Toes**, next to the **Nailes**. And thus be there in the **Foote**, **six** and **twentie** **bones**, with the **Legge** from the **ankle** to the **Knee**, **two** in the **knee**, and **one** **round** and **flat** **bone**, and in the **thigh**, **one**. And thus you shall find in the **whole Legge** and **Fete** **thirtie** **bones**. And this shall serue so<sup>3</sup> young **Practitioners**.

Thus farre the **Anatomic**.





## DIVERS THINGS VERY necessary for euery Chyrurgion to haue in a readinesse.

### P A R T . I I .

- A**nd first, for Instruments: as,  
 Novacula.  
 Scalpellum.  
 Forfieis.  
 Volsella.  
 Specillum.  
 Latum Specillum.  
 Stylus.  
 Acus.  
 Canalicula Forata.  
 Habena ad membra laqueo intercipienda.  
 Fascia.  
 Panniculi linei ad vulnera abliganda.  
 Lintea concerpta.  
 Auriscalpium.  
 Forcipes ad dentes evelendos.  
 Ferramentum quo erosi dentes,  
 eradantur.  
 Vincinas, or (as Celsus calleth it)  
 Hamulum retusum.

For

### P A R T . 2 .

## Of Wounds.

### For Medicines.

**H**Emust haue in readinesse, Powders, Unguent, and Emplasters; they serue to stop Bleeding, to conglutinate Wounds, to cleane soule and rotten Ulcers, to mollifie hardnesse, to produce a Cicatrix, and Skinne, to remoue away ex- crescent and corrupt flesh, to cease paine, to strenthen Fractures and Lurations.

### For Powders.

**T**hey are of threē sorts: the first, is to stay Bleeding, as that which is framed of Bolus Armoniae, of Rosis, of Mastiches, and Pollin.

The second is, for Fractures of the Skull, and hurts of other bones, and is called Puluis Cephalicus, and is framed of Radicebus iros, of Aristolochia, of Hyatre, Aloes, and such like.

The third is, to remoue away Excessive and corrupt flesh, as of Alumen vstum, of Pul. præcipit Mercurij, and such like.

### For Unguent.

**H**Emust haue Vnguentum Basilicon, which doth humect, digest, and cease paine.

Vnguentum Apostolorum, to cleane, and mundifie.

Vnguentum Aureum, called of some Regis, which doth incar- nate and conglutinate Wounds together,

Vnguentum Rialthea simplex, which doth calefie, soften, hu- meat, and also cease paine.

Vnguentum album Rhafis, which doth deterge, mollifie, dry, and remoue away corrupt and superfluous flesh: And of like facultie almost, is Mundificatum ex apio, and Egypciacum.

## For Emplasters.

**D**lachilon compositum, which doth ripen Apostumes, and doth mollifie and resolute hardnesse, and doth digest, and alis absterge.

Diacalciteos, commonly called Diapalma, which doth conglutinate Ulcers, produceth Cicatrix and skinne, and according to the opinion of Galen, is very fit for the curing of Phlegmon.

Emplastrum de Betonica, which is also called De lanu, it doth unite and joyne together the fractures of the skull, it conuerteth the bones with flesh, it draweth out Spels and splinters of bones, it doth also absterge, digest and dry, with the like.

Offise Hearbes which a good Chirurgion ought  
alwayes to haue.

**T**here be fine Herbes that a good Chirurgion ought to kepe all the yere, and they be good for wounded men, and these hearbes must be dryed and made in powder, and keepe them all the yere, viz. House-eare, Pimpernell, Auenie, Galerian, and Gentian, of each a like quantitie, but take of House-eare the weight of all the other hearbes when they be dryed, take demispoonfull in batiment, or in some other licour which is accouding to the sicknesse, and let him drinke it, and the medicine is as good as a salve for any wounded man, as may be had for to heale him. Also the herbes that draweth the wound, are Occulus Christi, Mather, Bugl, red Colworts, and Drpine. These be the soueraigne pepper hearbes for the Fester, hearbe Rose, Bugle, Hannoyle, Hempwipes, Moprell, New, and Sauorie, take good heed of these hearbes, and ye wylke the better.

OF



## OF WOUNDS.

## PART. III.

## A Definition of Wounds by their causes.



Wound is a solution, separation and recent breach of unity, of that that before was a continuity without putrified matter, which corruption giueth the name of an Ulcer to the solution, and no moxe a wound.

The causes of Wounds are dually, viz. First by the violence of bodyes without life, as we simply call an Incised wound, as when it is caused by edged Instruments. Secondly, we call it a Stab or puncture, caused by the force of Daggers and the like. Thirdly, we call those Contused wounds, caused by violent use of the object, being some weighty thing (cast as a Stone, or stroake with a Staffe, or their similes) against the subiect receiving their forces, differing in their appellations by the diversity of their causes.

By secondly, wounds are caused by living things, as a wound that is of Biting, scratching and the like, and for these causes they differ in their appellations.

Also the difference of Wounds, are taken eyther from their causes by which they are inflicted, or from their accidents, viz. the indication of the place wherein they are situated. Also,

the place maketh difference thus : eyther they happen in the similar parts, as the **Flesh**, **Artery**, **Veyn**, &c. or in the organical or instrumentall parts, as some intire and whole bulke, **truncke**, or fully compleat member, or limbe, viz. **The Head**, **Necke**, **Brest**, **Belly**, &c. **Wounds** of the **Head** grow more particular, because that parts belonging thereto be of more note ; as the **Face**, **Neose**, **Lippes**, **Eyes**, and **Cares** : **wounds** of the **limbes**, are of the **Shoulders**, **Armes**, **Thighes** and **Legs**. Of the similar parts also, some are **Sanguine**, as the **Flesh**, whose **wounds** are eyther **simple**, **deep**, **hollow**, **plaine**, or **preud** with **flesh**. The **Spermaticke** likewise, are eyther **hard** or **soft** ; the **soft** parts, as the **Weynes**, **Arteries**, and **Sinewes**, being wounded we call them **wounds** of the **hurt part** ; the **hard** are the **Bones**, a **breach** of which, we call a **wound in the Bone**.

So **Wounds** derive their **Nominations** from the **cause**, **place** and **similitudes** thereof.

#### What Wounds are.

**V**Wounds are these, which in **Latine** are called **Vulnus**, of the **vulgar Vulner**, and they are of two **kordes**, that is, **Simple** and **Compound** : the **Simple** are those, that are onely in the **Flesh** : the **compound** are those, where are cut **Sinewes**, **Weynes**, **Muscles** and **bones**, and these are of **divers** and **sundry** **kordes**, and the difference that is among them, is by the **variety** of the **place** where they are wounded, and by the **difference** of the **weapon** wherewith they were hurt. For some go right, some ouerthwart, that offend **divers** **places** of the **body** : the **Simple** are of **small** **importance**, if they keepe them cleane and close shurt **Nature** will heale them, without any **kinde** of **medicine** : but those where **weynes** are cut, had neede of some **Art** or **Practice**, with the **which** they must **stop** the **blood**, and in any **wise** not to suffer the **wound** to remaine open but to sow it vp **very** **close**, so that the **weyne** may heale, and those where **sinewes** are hurt are of **great** **importance**, and would be healed with **great** **sped**,

so

so the **sinewes** may **toyn** with **more** **ease**. But those where **bones** are hurt, are of **great** **importance**, for if the **bone** be **separatid** from the **other**, of **necessity** it must be **takenn** **forth** before the **wound** be **healed** : So that by this **meanes** every **one** may **know**, what **Wounds** are and their **kindes**.

In the Curing of **greene Wounds** consists a **five-fold** **scope** or **intention**.

**T**he **first**, is to **draw** **out** that **which** is **sent** **into** **the body**, whether by **Bullet**, **Wood**, **Bone**, or **Stone** ; or **Arrowes**, **Darts**, and such like. The **second**, is a **Conjunction** and **uniting** of **parts** **dividid**. The **third**, is a **retayning** of **those parts** **united** in **their proper seate**. The **fourth**, is a **Conservation** of **the parts** of **the substance**. The **fifth**, is a **prohibition** and **mitigation** of **accidents**.

For the **first** **intention**, it is performed eyther with **fit** and **conuenient** **Instruments**, or with **attractive Medicines**, whereby **things** that are **infred** are **drawne** **out**. **Whiche Medicines** are these :

Radix Aristolochiae.

Arundis.

Anagallis.

Thapsia.

Ammoniacum.

Saga Penum.

Dictaminum.

Ranæ combustæ. &c.

Emplastrum Avicennæ, so much commen-  
ded by Guydo.

The **second** and **third** **intention**, is performed by **binding** and **Ligature**, if the **wound** be **simple** and **small**, and in a **place** where it may **easly** be **performed** ; **yea**, although it be **large**, so it may be **easly** **bound**, as in the **Muscles** of the **Arme**, and such like ;

like; but if it happen that Ligature will not serue, then must be added the helpe of the Paddle, being very carefull to handle the party gently, and to place it in his due seate.

The fourth intention, is performed and accomplished, by appointing of a fit and conuenient Dyet, according to the Strength of the Patient, and greatnesse of the affect and disposition of the whole body: for a thin Dyet and cold, with very much auaile in resuling of Symptomes, we also adde Blood-letting and Purging of humors to avoyd accidents, also the part is so to be contained in his due place, and a Cataplisme framed with the whites of Egges, and other cooling things, are to be applyed, and sometimes to be fomented with astringed vine.

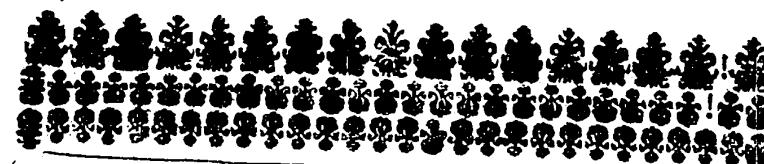
The fift intention, is in the correcting of accidents, which is Flux of blood, Doloz, Tumoz, Paralysis, Convulsion, Feuer, Syncope, Delerium, and Itching.

But this is to be obserued in the Flure of blad: whether it hath flowne sufficiently or no; if otherwise, the flure is to be suffered; for after a sufficient Flure, the wound doth remayne dry, and is so much the neerer cured and the lesse Symptomes follow, as Phlegmon and such like: and if the wound blad not sufficient, we must open a veyne for reuulsion, according to the greatnesse of the affect, and the nature of the wound: especially when through paine or other cause we feare inflamation or a Feauer.

How a sicke man should Dyet himself  
being Wounded.

A Wounded man, or a man soze beaten being sicke, must be kept from Milke, Butter, Chese, Hearbes, Fruites, Fish, ( except fresh-water Fish) Comes, Carlike, Onions, Leekes, Peason, &c. also diuers sorts of flesh must he not eate, as Ware, water Fowles, Goose, or Ducke, nor drinke to much Strong Wine. But may eate Poule, Putton, Chicken, Henne, or Capon.

REME-



## REMEDIES FOR all Captaines and Souldiers that Travell, cyther by Water and by Land.

P A R T. IIII.



Here are fift infirmitie that offend the Souldiers in the Campe, aboue all the rest, the which are these: Feuers, Wounds, and Fluxes of the bodie: the which thou mayest helpe in this order following, with these Medicines: that Quintessence of Wine, our Balsamo, magno Liquore, Quintessentia, and Spice Imperiall: And the order to use them is thus; When any hath a Feuer or Flure, then presently when the Disease beginneth, let him Blood in one of the two Veynes under the Tongue, cutting it overthwart, and this thou shalt doe in the Evening: then the next morning, take a Doze of your imperiall powder mixt with Wine, and this you may doe without any Dyet, or straight after: that being done, giue him thre mornings together, halfe an ounce of our Quintessence solutio, with Broth: but if it be a Flure, and that the Patient is not cured, let him stand in a cold Bath of salt water

water of the See, thre or fourre houres or moze, and he shall be perfectly holpe.

Then as concerning **Wounds**, as well **Cuts** as **lyalls**, and as well **Gawling** with **Arrowes**, as **Hargubush** shot, and other softs, thou shalt cure them thus. The first thing that thou shalt doe to them, is, to wash them very cleane with **Wine**, and then drye them well, then put therein our **Quintessence of Wine**, and presently joyne the parts together, and sowe or stitch them close, then put thereupon fve or sixe drops of our **Balsamo**, and vpon the wound lay a cloth wet in our **Magno Licore** as hot as yee may suffer it, and this yee shall do the first day: then the next day follow this order. First, put thereon our **Quintessence**, and a little of our **Balsamo**, and then our **Magno Licore** very hot, and never change that medicine. And this done, the wound shall be whole with great sped, and in a quarter of the time that the common **Chirurgions** is able to doe it, by the grace of God.

A rare secret, the which this Author did send to a very friend of his being in the Warres: the which helpeth all wounds eyther by **Cut**, **Thrust**, **galling** with **Arrowes**, or **Hargubush** shot, or otherwise.

The first thing that yee shall do, is to wash the **Wounds** very cleane with **Wine**, and then dry it very well: then put therein **Quintessence of Wine**, and presently joyne the parts close together, and stitch or sowe them well; but in any wise sowe nothing but the **skinne**: for otherwise it will cause great paine: then put thereon fve or sixe drops of our **Balsamo**, and vpon the **Wound**, lay a cloth wet in our **Magno Licore**, as hot as they can suffer it, and this do the first day. Then the next day follow this order. First put thereon our **Quintessence** and then a little of our **Balsamo**: and then annoynit very well with our **Magno Licore**, as hot as it may be suffered: Never changing this **Medicine** vntill it be whole.

Of

**Of Wounds in the Head, with fracture of the Bone.**

**Wounds of the Head with fracture of the Bone**, of the common **Physitians** and **Chirurgions**, are counted difficult to bee healed, because thereunto belongeth great **Art** or **Cunning**: For they open the **Flesh**, and raise the **Bone**, with many other thinges, of which I count it superfluous to entreat of, because that many be holpen without them. For alwayes when the **Physitians** or **Chirurgions** doe offend the **Wound** for alteration or corruption, Nature it selfe will worke very well, and heale it without any aide. But with our **Medicines** they may be holpen with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mitigateth the paine. And the order to cure those kinds of woundes are thus. The first thing that is to be done in those **Wounds**, is to joyne the parts close together, and dresse them vpon the wound with our **Oleum Benedictum**, and vpon the **Wyle** lay cloathes wet in our **Magno Licore**, as hot as you can suffer it: And so with these **Remedies** thou shalt helpe them quickly: because our **Oleo Benedicto** taketh away the paine, and keepeþ it from putrifaction and creposueth. Our **Magno Licore** digeth, mundieth, and incarnateth and healeth. And therefore this is the best medicine that can be vse in these woundes.

For hereof I haue had an infinite of experiences, the which hath been counted myracles: and therefore I haue let the world to understand thereof, that they may helpe thmselues if neare shall serue.

**Of Woundes in the Head, where the Bone is not hurt, are not of so much importance, but are easily to be holpens**

soz you shall doe nothing, but to keepe it from putrifaction, and defend it from inflammation; which are easie to be done, and so Nature will works well with great speed. To keepe the wound from putrifaction, you must annoynt it round about with our Oleum Philosophorum, Deterebinchina, and Sera. And to keepe it from inflammation, you shall wash it with our Quintessence, and upon the wound dresse it with our Magno Licore: thus doing, thy cure shall prosper happily, and shall not need to take away any blod, nor yet to keepe any dyet, nor yet to keepe the hou'e, but to goe where you chiske good, without any perill or danger: and this order I haue vsed a long time, as divers of my friends can testifie.

Of Concussions or Bruises, as well in the Head  
as any other place.

**C**oncussion or bzuises in the head or any other place of the body, of the ancient phisitians hath beeue counted dangerous to heale, soz they say, that Concussions must be brought to putrifaction, and turned into matter, which opinions I doe allow, soz by me those concussions or bzuises is very easie to be dissolved without maturation: and that I doe with our Oleo benedicto, and Magno Licore, as much of the one as of the other mixt together, and made very hot as you can suffer it, and then wet clothes twice a day, and in thre or four dayes at the most they shall be dissolved: and this it doth, because this remedy subtiliateh the humors, and openeth the pores, and draweth sooth the matter that is runne into the place offendeth, and so by those meanes they shall be holpen with this remedy: I haue cured hundreds, when I was in the warres in Africa, in Anno 1551. when the said Citie was taken and destroyed by the Campe of Charles the fift, Emperour.

OF

Of Wounds in the Necke, and the order to be used  
in curing them.

**V**V Wounds in the necke are very hard to be cured, and long before they heale, and this commeth because next are all the ligaments of the head, as bones, sinewes, bernes, flesh, and skinne, all instruments that hold the head and the body together, without the which a man cannot live, and therefore those wounds are so perillous to be healed, seeing therein to runneth so great a quantity of humors, that they will not suffer the wound to be healed.

The true way therefore to helpe those wounds, is to stich them well in his place, and dresse it upon the wound, with clothes wet in Oleum Benedictum one part, and Magno licore thre parts, mixt together, as hot as you can suffer it. And upon the cloth lay the powder of Mille-foyle, and this thou shalt doe once in 24. hours, and so that shall helpe them quickly: giveng you great charge that you change not your medicine; soz it mandreth, incarnateth, and healeth the wound without any further helpe, soz I haue proued it an infinite and many times.

Of Wounds in the Armes, and their importances  
and Medicines.

**V**V Wounds in the Armes are dangerous, soz that there also are a great number of Sinewes, Cartylagines, bernes, Muscles, and other dangerous things, as it is well seene in wounds in the arme, how that therewithal runneth a abundance of humors, and there commeth alteration, Inflammation, and Impostumation, which hurteh the patient much. Therefoze in this case, I will shew thee a rare secret, wherewith thou shalt helpe any soot of wound in the arme, without any alteration, and with a little paine, and the secret is this.

B. 3

Dresse

Welle the Wound vpon the vpper parts with our Magno Licore, very warme, without any tenting at all, and this doe onces a day, and no more, and in no wise change your Medicine, soz with this thou mayst helpe all Wounds in the armes with great sped, and it is one of the greatest secrets that can be v. sed for the wounds in the armes: and pxxued by me infinite times.

Of wounds in the Legs, and their parts.

Wounds in the Legs are in a manner of the same quality as those in the armes, because the Legges are of their proper qualite and nature, compounded of the like substance that the armes are: that is, in skinne, flesh, Muscles, bernes, Snewes, and Bones: and these, when they are offendid or wounded, are very perillous, because vnto them runneth great quantity of humors, and in the Legges are certaine places deadly (as men say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the scote, are all places troublesome and curios to heale when they are wounded, and therefore to heale them according to the manner of the Ancients, it were great trouble to the Chirurgion: and pitty to see the paine of the Patient. Wherefore in any wise vse not the Medicines of the Ancients. But when thou hast occasion, joyne vnto the skill of thy Art the vse of these Medicines, our Quintessentia, Balsamo, Magno Licore, Oleo di Rasa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper qualite assubtiliate concussions, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Caliditie and humiditie, preserueth from Putrifaction, and naturally maketh the flesh to joyn and grow together, and that in shoz space. Wherefore consider well, which worketh better Effect, ours, or the Ancients, and vse them at thy discretion.

A

A discourse vpon old Wounds, which are not yet healed ; with their Remedies.

When that Wounds are ill healed, and that therin com- meth Impostumations, and that the part of the wounds, be indurated and full of paine, then vse this secret of our Inuen- tion, which was never yet seene nor heard of the Ancients, nor yet of our time, but of vs. When thou findest such a cause, wash the wound well, and make it cleane round about, and then wash it with our Quintessentia Vegetabile, and Bath it wel thoro, soz that the sayd Quintessentia doth open the Poxes, and assub- tiliate the matter, and causeth the humor to come soorth.

This being done, annoynit it all ouer with our Magno Licore, and this done, with in thys dayes the Patient shall fele great ease, and in shoz time after he shall be whole. This is one of the most noblest Medicines that can bee made: for it takes away the hardnesse, healeth the Wound, and conforteth the place offendid.

A rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when hast is required.

If thou wilt cure these Wounds, presently joyne the parts together, and wash it with our Aqua Coelestis, and Oleum Balsamo, of our invention, and lay a Cloth wette in the same thereon.

To heale a wound quickly.

Wash the Wound well with our Aqua Balsamo, and close it vp; and therepon lay the Cleath of the Oyle Frankensence, and so by this meanes thou shalt heale any great wound quickly: for I haue proued it infinite times, to my great credit.

T.O.

To heale a wound quickly, that is in danger  
of any Accident.

**V**Wounds in some parts of the Body are very dangerous of life, and especially where the Sinewes or Weynes be (cut or pierced) or weynes or Muscles be hurt, or Bones broken, and by an infinite of other particulars, which being open or ill healed, the Patient may be in danger of life, because the wunde entreteth in, and causeth paynes and inflammation; and therefore to auoyd all these aforesaid matters, so that the wound shall haue no detriment, use this remedy. First joyne the parts close together, and put therin our Quintessence, and lay a cloth wet in our Baulme, and binde it fast that the syre come not in: for it is very hurtfull. You shall understand, that these be two of the best experienced Medicines that may be found: because our Quintessence doth assubtiltate the Blood, and taketh it sooth, and taketh away the pain. And the Baulme doth warme and comfort the place offendeth, and will not suffer any Matter to runne thereinto by any meanes: for this is most true, as I haue prooued divers and sundrie times, and alwayes haue had very good successe.

To stay the fluxe of Bloud in Wounds.

**V**hen there is a fluxe of Bloud in any wound, by reason of some weyne that is cut, and that the Chirurgion would stop it, it is necessary, that he put into it our Quintessence, and then to stich it vp very close and hard, and vpon the wound stroewe the blood of a Swan dried, made in powder, and lay vpon the wound a cleath wet in our Baulme artificially, very warme, and vpon that binde the wound very straight with Ligaments, and every day twice wash it with our Quintessence, and round about it annoynt it with our Baulme, and also cast thereon our secret powder for wounds, and that doe,

Morning

Morning and Evening every day without opening the wound, and in shorste time it will remaine well, giuing you charge that the wounded person doe kepe no straignt dyet, because nature being weake relareth the weynes, and that causeth the fluse of bloud.

Another for the same.

**F**irst stich the wound close, then cast thereon mans bloud, and binde it somewhat hard, so let it remaine fourre and twenty houres: and when you vnbinde it, take hev you remoue nothing, and cast thereon mozedryed bloud, and annoynt it round about with Oleum Philosophorum Deteribinthina and Cera, and binde it againe other fourre and twenty houres, and then binde it genely, and annoynt the wound with Oyle of Frankensence, and in shorste time it will be perfectly whole.

A defence to be layd upon Wounds.

**T**ake perfect Aqua Vitæ of good Wine, what quantitie you will, and put therein Hipericon, Mil-soyle, Viticella, and Betonie, and then let it stand certaine dayes close stopped, and when ye will use it, wet a cloth therein, and lay it round about the wound, and thou shalt haue thy intent, to the great satisfacie on of the Patient.

A secret Powder for Wounds.

**T**ake Hipericon flowers and leavens, Mil-soyle, and Viti-cellæ, and stampe them well together, and strews it vpon the wound, and round about the wound when it is dressed, and it doth defend it from accidents.

L

To

To make a resolutive Plaister of great vertue. This Playster is to resolve Tumours and hardnesse, if it bee layd thereon very hott, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this Order.

**T**ake common Ashes, that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder halfe a pound, Carabone ounce: mire all these in an earthen dish on the fire, with Oyle of Rose, in forme of a liquid Unguent, and that yee shall lay vpon the place grieved, as hot as yee may suffer it, and change it morning and Evening, and yee shall see it worke a maruellous effect. Moreouer, when the Pelechie commeth sorthe of a diseased, let him be folded in the same remedy very hot, and in fourre and twenty houres yee shall bee holpe, if yee be first well purged: for this is a great secret which I haue reuealed. This wondre Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent feuer.

To make a maturative Plaister of great vertue. This maturative doth open an impostume without instrument or paine: And the order to make it is this.

**T**ake the yolke of Egges, two ounces, white Salt finely ground, one ounce, Hennes dung that is liquid and red like Honey, one ounce: Pipe all these well together without fire, and when you will bring an Impostume to superation, and breake it, lay on this Plaister morning and Evening, a little, and in short time it will draw sorthe the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.

A

A Composition of great vertue against all Ulcers and Sores.

**T**ake Oyle of Mytrioll that is perfect, as much as you will, and put it in a Glasse, with as much Oyle of Cartar made by dissolution, and so let it stand ten dayes: then take one scruple of that, and one ounce of pure Aqua Vitæ, and mire them together, and therewith wash the hollow Ulcers, and they will heale in short time. It helpeth any crude kinde of scabbe or sore that is caused of the euill qualitie or nature.

A Note of a certaine Spanyard, wounded in the head at Naples.

There was a certaine Spanyard called Samora, of the age of soure and thirty yeares, of complexion cholerick and Sanguine, the which was wounded in the left side of the head, with incision of the Bone. Also ye shall understand, that in Naples the ayre is most ill for wounds in the Head, by reason that it is so subtil, and so that cause the Doctors did feare the Cure: nevertheless I dressed him with our Magno Licore, and Balsamo Artificio, keeping the wound as close as was possible, annoynting it onely vpon the wound, and so in fourteene dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that Cittie.

For to heale Hurts and Wounds.

**T**ake Mallowes and seeth them well, and when they bee sodden, take and stampe them, and take old Barrowes grease and cleane Barley-meale, and mingle the Juyce, the Meale, and the Grease all together, and make a Salve thereof, it is a ready healer.

To stanch the blood of a Cut.

**T**ake a god handfull of Pettles and bruse them, and then lay them vpon the wound hard bound with a cloth, and it will stynt presently.

Another for the same.

**T**ake Hogs dung hot from the Hog, mingle it with Sugar, and lay it to the Wound.

For to stanch the blood of a Wound.

**T**ake a Linnen cloth, and burne it to powder, and binde it to the Wound or Weyne that is hurt.

The Lord Capel's Salve for Cuts or Rancklings, comming of Rubbings: it is also good Lip Salve.

**T**ake a pound of Maybutter and clarifie it, then take the purre thereof: also take thre ounces of English ware, and two ounces of Roseine, and clarifie them by themselves, then boyle them altogether, when it is boyled, cole it, and after keape it in the Cake, or otherwise as your Salve.

For to draw and heale a Cut.

**T**ake the Juice of Smalledge, the Juice of Bugle: of each a quantitie: take also Ware, Rosea vnbrought, Sheapes Suet, Dæres Suet, of each a like quantity, Sallet oyle, Turpentine, but a little; Frie them all, and scrape a little Linke, and lay a little salve vpon the Linke, and put it in the Cut, and then lay a Plaister over it.

A

A Salve for fresh Wounds.

**T**ake Harts grease and Turpentine, of each fourre Ounces: oyle of Roses, Frankensence and Masticke, of each one ounce, and so make your Salve.

A Salve that cleanseth a Wound and healeth it.

**T**ake white Turpentine unwash'd fourre ounces, the yolke of an Egge, and a little Barley meale: and so make a Salve.

To kill dead flesh.

**T**ake the Juyce of Smalledge, and the yolke of an Egge, Wharten flower, a spoonfull of Honie: and mingle all these together, and drop it into the Soze, or otherwise make a Plaister: Fine Sugar scraped into powder will doe the same.

A Playster for old Sores.

**T**ake Litarge of Gold, one pound, oyle of Roses two pound, white Wine a pinte, Urne a pints, Wincer halfe a pint, Ware, Franckensence, and Myrrhe, of each two Drams, and so make your Plaister according.

For Canker, Fistula, Warts, or Wounds, new or old.

**T**ake a Gallon and a halfe of running Water, and a pecke of Ashen ashes, and seeth them, and make thereof a Gallon of Lye, and put thereto a gallon of Tanners woole, and powder of roch Allome, and Dadder a pound: and seeth all these, and let your panne be so great, that it be little more then halfe full, and when

when it riseth in the seething, stirre it downe with a ladle, that it  
runne not ouer, and let it stand thre or fourre houres till it bee  
cleere, and all that is cleare straine it thorow a good thick Can-  
vas, and then wet therein a ragged cloth, and long lint, and lay  
it on the soore, and this is good for all the diseases aforesaid.

A Salve for any Wound.

**T**ake Housleke, Mary-gold leaues, Sage, Betonie, and  
garden Hallowes, of each one handfull, stampe them, and  
straine them, then take the iuyce, halfe a pound of fresh Butter,  
one peny-worth of fine Turpentine very well washed, one  
peny-worth of Aqua composita, and an Oxe gall, mire them all  
together, and boyle them moderately vpon the Embres, and so  
make a Plaister.

To helpe the Ach of a Wound.

**F**or Ach of a Wound, stampe Fennell, with old Swines  
Greace, and boate it, and binde it thereto. Recip. the iuyce  
of Smallass, Honey, old Swines greace, and Kye meale, and  
apply it plasterwise.

To heale Wounds without Playster, Tent, or Oyntment,  
except it be in the Head.

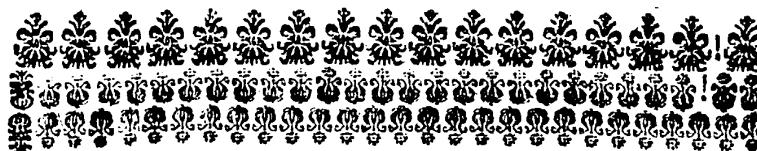
**S**tampe Fennell, Parrow, Buglasse, ana. white Wine, and  
drinke it 2. or 3. times a day till you be well. Mire Swines  
greace with Honey, Kye meale, and Wine, and boyle it and  
vse it, if it heale too fast, pat in the iuyce of Bryonie a little,  
vruise Isp and put in while the Wound is raw is very good.

To heale a wound that no scarre or print thereof shall  
be seene.

**R**oot Lilly roots, and grinde them with Swines greace, and  
when the wound is healed, annoyn it therewith often.

Thus much concerning the Cure of Wounds.

OF



OF THE BATH OF  
Bathe, in England.

PART. V.

The rare Treasure of the *English* Bathes.

Written by WILLIAM TURNER,  
Doctor of Phyfick.

Gathered and set forth for the Benefit and  
Cure of the Poorer sort of people, who are not  
able to goe to the Physitians, by WILLIAM  
BREMER, Practitioner in Phyfick, and  
Chyrurgerie.

CHAP. I.



Although there be a very excellent and wholesome Bath within the Realme of England, yet for all that, I reckon that there are many in the North-parts, which being diseased with soore diseases, would gladly come to the Bath of Bathe, if they knew that there were any there, whereby they might be holpen, and yet know not whether there be any in the Realme or no. *whether*

Wherfore, seeing that I haue wxit of the Bathes that are in forraigne Countries, therefore I thought good to shew the vertues of our owne Bathes: for if they be able to helpe mens diseases, what shall men need to goe into farre Countries to seeke that remedy there which they might haue at home.

The Bath of England is in the West Country, in Somersetshire, in a City called in Latine Bathonia, and Bath in English, of the Bathes that are in it. This City of Bath is fiftene miles from Welles, and fiftene miles from the Poble Cittie of Bristowe. The chiese matter whereof these Bathes in this City haue their chiese vertue and strength, after my judgement is Brimstone, and of my judgement are diuers other, which haue examined them as I haue done, when I was at the Bathes with a certaine man diseased of the Goute, I went into them my selfe with my Patient, and brought soorth of the place next vnto the Spring, and out of the bottome, slyme, mud, bones, and stones, which altogether smelld evidently of Brimstone, if that a man may judge the matter of the effect, may gather that Brimstone is the onely matter in these Bathes, or else the chiese that beareth rule in them: for they dry vp wonderfully, and heale the Goute excellently, and that in a short time, as with diuers others, one Miles Somelimes, one of my Lord of Sommersets Players can beare witnesse: which things are no light tokenes that Brimstone beareth the chiese rule, seeing that neyther by smelling nor tasting, a man can feele no other matter or Pines to raigne there.

If there be any thing lightly mingled with the Brimstone which I could not perceiue, it must be Copper: for whilste I walked about the Mountaines, out of the which the Bathes doe spring, I found here and there little pieces of Marquesith and Stones, mingled with Copper, but I could by no sence or wil perceiue, that the Bathes had any notable quality therof: then seeing that there cannot be found any other Minoz or matter, to be the chiese ruler in these Bathes then Brimstone,

we

we may gather, that these Bathes are good for all those diseases, which all learned Phisitians write, that all other Bathes, whose chiese ruler is Brimstone, are good so.

Actius writing of naturall Bathes, wherein Brimstone is ryther the onely Minoz, or matter of them, or chiese matter thereof, sayth thus as followeth hereafter. The Bathes of brimstone soften the sinewes, swage the Payne that a man hath in desiring to goe oft vnto the stoole, and when he commeth, he can eyther doe little or nothing. They scoure and cleanse the skinne: wherefore they are good for the white Morpheu, and blacke, for the Leprosie, and for all Scabs and Scurffes, for old sores and botches, for the falling of humors into the joyns, for an hardened Hilt, or the Cake in the lefft side, for an hardened Mother, for all kinde of Palsies, for the Sciatika, and for all kinde of Itch or itching. But the Bathes of Brimstone hurt the Stomacke and marre it: thus farre wxiteth Avisen.

Agricola in his Bookes of those things which flow out of the earth, wryteth thus of Bathes of Brimstone. The Bathes of Brimstone doe soften the sinewes and doe heate, they are good therefore for Palsie, for places eyther pulled in too much, or stretched too farre soorth: for the shaking or trembling of any member, and they swage ache, and draw out swelling of the limmes, and drue and scatter them away. They are good therefore for the Goule in the hands, for the Goule in the fete, and for the Sciatika, and all other diseases in the joyns: they swage also the paines in the Liver and Hilt, and drue away the swelling of them both: they scoure away freckles, and heale Morpheu, and Scabbes: but they vndos and overthraw the Stomacke. Then seeing (as I said before) our Bathes of Bath, haue their vertue of Brimstone, they that are diseased in any of the aboue named diseases, may goe thither, and by the helpe of Almighty God be healed there.

Wher those Bathes haue of long time beeene knowne, even about a thousand yeares, eyther the vnsaruednesse, or the emi-

onsnesse of the Physitians, which haue bene in times past, is greatly to be rebuked, because either for lack of learning, knew not the vertues of these Bathes, or else for enviousnesse, would not send the sicke folkes, whom they could not otherwise heale unto the bathes, for all men can tell, very few in times past haue bene by the advise of the Physitians sent unto the bathes, but now in this our light and learned time, after that so many learned Physitians haue so greatly commended these bathes, I doubt whether the niggardly liberallitie, or the unnaturall vinkindnesse of the rich men of England is more to be dispraised, which receyting so many good turnes of Almighty God, now after that they know that the bathes are so profitable, will not bestowe one halfe-penny for Gods sake vpon the bettering and amending of them, that the poore sicke and diseased people that resort thither, might be better and sooner holpen when as they are there. There is money enough spent vpon Cockfightings, Tennisplayes, Parkes, Banquettings, Pageants Playes, and seruing onely for a short time, that pleasure of times, but of private persons which haue no need of them, but I haue not heard tell that any rich man hath spent vpon those notable bathes, beeing so profitable for the whole Commonwealth of England, one groate these twentie yeares.

He that hath bene in Italie and Germany, and had seene how costly and welsauoredly, the bathes are trimmed, and appointed there in diuers and sundrie places, would be alashed that any stranger which had seene the bathes in forraigne lands shoud looke vpon our Bathes, for he would thinke that the stranger would accuse vs English men of three things, of grossenesse and brutish ignorance, because we cannot trim our Bathes no better: of vinkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God: of beastly filthinesse, because we make no partition betwene the men and the women, whist they are in-bathing, but suffer them contrary both unto the law of God and man, to goe together like unreasonable beasts, to the destruction both of body and

and soule of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost vpon the bettering and amending of these Bathes, I will for my part, because I haue no store of other riches, helpe the matter as forward as I can with my counsell, which is this.

First and before all other things, my counsell is, that every Bath haue an hole in the bottome, by the which, the stopple taken out, the Bath shoud be cleansed and scoured every fourre and twenty houres, at the least once, and that I would advise to be done at eight a clocke in the afternoone, that against the morning it might be full of fresh and wholesome water, against the time the sicke folke come to it in the morning, and so shoud they be a great deale sooner healed of their old diseases; and in lesse jeopardie in taking of new, which may easily come unto a man, if he goe into a Bath wherein a sicke man, namely if he be sicke in a smiting or infectiue disease, hath continued.

It were also meete, that every Bath had a Couering aboue it, or at the least it shoud be so builded, that in the time of soule weather it might be couered; notwithstanding I would (least such places shoud be open, that the Vapors might goe out, that they that haue ill Heads be hurt with the Vapors which are too much holden in. I thinke also that it were necessary that certaine Loftes shoud be builded right ouer some part of the first or principall Bath, that honest women and other which would not gladly be seene in the Bathes, might euer haue (as often as they need, Fresh water drawne into them) through an hole, wherewith they may haue to bathe themselves in Vessells of wood, made for that purpose: Provided with all foresight, that not one drop of the water which they in the Loftes haue occupied, fall not in againe into the principall Bath, but be conuayed out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that the Loftes shoud be so builded, that onely a Bucket might goe downe into the bath, saving that little portion ( whereby

water may be drawne vp through, to serue them that are in them, and such a fit place might be devised to drawe water through, that it might serue for halfe a dozen Chambers aboue, or moe. This were also necessary, that in one of the Bathes, shoulde be builded over the hottest place that there is, a little house, after the maner of a Scaffold, very neare unto the Water, after such a maner, that the hote Vapor might strike hote vpon certain places of mans body; For this manner of reseruing of the hote vapors, is much better for some kind of Drop-sies, or Goutes, then the water it selfe is; therefore these things is not to be forgotten. This were also necessary, that not onely certaine severall bathing places shoulde be appointed for women alone, but also that others shoulde be appointed for such persons severally, as are sicke in smiting, infectious, or horribile diseases.

Furthermore, because Almighty GOD hath shauen and made Herbs, Stones, Gummes, Metalls, and Medicines, of diuers other things, principally for Man. It is to be thought that his Will is, that the same shoulde sometime serue such Creatures of his, as man cannot well want: wherefore as it is well done, that Herbs and Medicines made of diuers other things, shoulde be givuen to the Beasts that serue vs: so that I thinke it were not amisse, if that we made the Bathes after they haue serued man, for whom they were principally made, serue also to helpe Horses: for performing whereof, I would wish that one or two Bathes in some conuenient place, might be drawne out from one or two of the hottest Bathes, and then would I haue so devised, that the Horses that haue diseases in the Legs and Joints, might stand in the Bath almost vnto the belly, and that other that haue other diseases, might stand higher in the water: which thing may easly be brought to passe, if that two holes be made with Coppes, the one higher, and the other lower, that a man may set the Horses as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

I thinke verily, that the Bathe of Wymstone within the space of a Houndeth, healeth Spelts, Spauens, and all Knobs, hard lumps, and swellings, if they be not very old, frettishing, and frounding farces, or Fashions, or all such like diseases that are without. If the Horses by the aduise of a cunning Horse-leache, haue given them a conuenient drinke before they come to the Bathes, and ordaine for them such Emplasters and Powders as are meet for them to use in the Bathing time: but whilste they stand resting of themselves out of the Bath, my aduise is, that they that haue not much money to bestow vpon Horseleaches, that they lay in good quantity, the Slyme and Grounds of the Bath, vpon the soare places of the Horses, all that time that they are out of the Bath, resting them in the stable, betwene one Bathing time and another. But I would not that the horse shoulde be exercised in the Bathing time, for that is not my meaning: For I would that a Horse shoulde be as well exercised as a man, and so much moe as he is stronger then a Man, except the diseases be in his Feet, and then are they more measurably to be exercised.

And for the Dyet that men shoulde keepe at this Bath of Bath, hereafter ensueth, with diuers other necessary Rules needfull to be obserued of all those that enter the said Bath.

CHAP. II.  
Certaine Rules to be obserued of all  
them that will enter into any Bath, or drinke  
the water of any Bathe.

**T**he Counsell of learned and wise Physitians is, that they shoulde not at any time goe into any Bath, to seeke remedy for any sicknesse, except it be such a one, that almost the learned Physitians dispaire of the healing of it; if GOD haue smitten you with any disease, before you goe

to any Bath, for the healing of it, call to your remembrance, how often and wherein you haue displeased GOD, and if any of your sinnes come to your remembrance, occupy the same no more, but be earnestly sorry for it, and aske GOD mercy for it, intending and promising by his mercy and grace, never to fall into the same againe. This Counsell is agreeing with that which is written in the 38. Chapter of Ecclesiasticus; in this manner. By Sonne in the time of thy sicknesse, faile not ( but that thou pray to Almighty GOD ) for he will helpe thee: Leave off all sinning, and shew out thy straight Hands, and cleanse thy Heart from all sinne, & deale Almes, and then give place to the Physician, and let him come unto thee, as one that God hath sent unto thee. And a little after he doth plainly declare, that Sicknesse commeth from the punishment of sinne, where he sayth: Hee that will sinne against his Maker, beth to fall into the hands of the Physician. As Christ in the fist of John doth also meane, when he said unto the blind man hee had healed, Goe and sinne no more, least worse things chance vnto thee. Howbeit, we may iudge no man to be a greater sinner then another, because he is oftner sick then the common sorte be: for God sendeth unto god men oftentimes sicknesse, not for the sinnes they haue done more then other men, but to keepe them in god order, that the flesh rebell not against the spirit. For if that many infirmities had bee a sure token that a man were a great sinner, then shoulde Timothee, which had many infirmities and sicknesses, as Paul writeth, bee a very great sinner: but he is not so, therefore that argument is not true.

But whether Sicknesse come for to punish sinne, or to hold a man in god nurture and obediency, all Sicknesse commeth of God: Wherefore, for whatsoeuer cause it commeth of, before yee aske any helpe of any worthy Physician, yee must make your Prayers to Almighty GOD, ( as the godly King Ezechias did,) and if it be meet for you to be healed, you shall be healed as he was.

Then after yee haue confessed your selfe unto Almighty GOD

GOD, and to such as yee haue offended; in the Name of God Aske counsell of some learned Physician who is sent of God, and not of some selfe made Idoll, who is onely of himselfe: if hee can ( vsing all the lawfull meanes commonly wont to heale such diseases as yee are sicke on) and if yee feele your griefe no better, then it shall be high time to goe to the Bathes as to the Hot Aker.

Where yee goe to the Bathes, in any wise yee must goe to some learned Physician, and learne of him, by the helpe of the telling, what Complexion you be of, and what Humour or other thing is the cause of your disease, and there after his Counsell, vsing such Dyet as shall be most fit for your Complexion and sicknesse. Let no man enter into any bath before his body be purged or cleansed after the aduice of some learned Physician, for if any man goe into the bath vnpurged, he may fortune never come home againe: or if he come home againe, hee commeth home most commonly with worse diseases then he brought to the bath with him.

Yee may not goe into the bathe, the first day that you are come to it, but you must rest a day or two, and then goe into the bathe.

There is no time of the yeare that is more fit to goe into the most part of all the bathes, then are the Moneths of May and September: but the Spring time is better then any other time is.

The best time of the day is an hoare after the rising of the Sunne, or halfe an houre: but before yee goe into the bath, if your disease will suffer you, yee must walke an houre, or at the least halfe an houre before you goe into the bath.

But you must at no time goe into the bath, except yee haue bee in at the ffole, either by nature or by craft, yee may take a Suppository, or a Glister, and for a great neede Sauanorolla suffereth vills, but he will not suffer that he that is so purged, enter into the Bath, for the space of viii. houres.

The same also woulde at the least every Bather shoulde haue a Stole once in thre dayes: wherefore if any man be hard of nature, and cannot abide Suppositoies and Glisters, he pardoneþ the Patient, if he be once purged, or goe to the Stole once in thre dayes, which thing scarcely any other writer that I haue read will doe, neither woulde I counsell to deferre the going to Stole so long, if there be any meanes possible to make a man goe to the Stole, without his great paine.

If that he be counselled to goe twice on a day in the bathe, he must see hee goe not into it, till seauen hours be past after your dinner, and tarry not so long in it in the afternoon as you did before.

The common time of tarrying in the bath, is commonly allowed to bee an houre, or more or lesse, according to the nature both of the Bath, as also of the Patient.

Let no man tarry so long in the Bath that hee bee faint or weake, but let him come out before that time.

Yee must alwaies go into the bath with an empty stomacke, and as long as you are in it, you must neither eate nor drinke, sauing that for a great need require the contrarie.

Some grant that a weake person may eate a little bread steepled in the iuryce of Pomegranates, Barberries, or Rilts, or in the Syrups made of the same.

Some Physitians suffer a man that cannot abide hunger so long, to take ere hee goe in, two sponfuls of raisens well washed oftentimes with two parts of water, one of wine, or so much of delated or watred wine, as much as can bee holden in a spoon, or a few Prunes sodden and steepled in water, or two sponfuls of crummes of bread, washed oftentimes with water or wine, tempered as I told before, or a tosse put into such water: but let no man drinke in the bath, except hee woud in the bath, or bee in danger of sounding, or else yee must all the time that yee bee in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must couer your head well, that you take no cold, for it is very perilous to take cold in

in the head in the bath, as divers reasons may bee laid to proue the same.

When you come out of the bath, see that yee couer your selfe well that you take no cold, and drye off the water on your body with warme cloathes, and goe by and by into a warme bed, and sweat there if yee can, and wipe off the sweat diligently, and afterwards sleepe, but yee must not drinke any thing vntill dinner time, except yee be very faint: then yee may take a little suger-candy, or a few Raisons, or any such thing in a small quantitie that will slake thirst: for Galen in the 14. De methodo medendi, commandeth that a man shall not eate nor drinke by and by after the bathe, vntill he hath slept after his bathing.

After that yee haue sweat and slept enough, and be clearely deliuered from the heate that you had in the bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner, for by measurable walking, the vapours and windinesse that is come in the Bath is driven away.

If the Patient cannot walke, then let him be rubb quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositoie, either of a roote or of a beate, with a little Salt vpon it, or a Suppositoie of Honey, or a Suppositoie of a Flower delice, or of salt Bacon, or white Sope.

After all these things, then shall you goe to dinner, but you must neither eate very much good meate, nor any euill meate at all. Wherefore you must rise from the Table with some good appetite, so that you could eate more if you would.

The meates that are commonly of all Physitians allotted that wite of Dyet that belongeth to Bathes, are, bread of one daies baking, or two at the most, well leauened and throughly baked, small birds, and other birds of the fieldes and mountaines, that are of easie digestion, but Waterchanters yee must not, touch Birds flesh, Creale, and Mutton, of a Lambe of a yere old, new laid Egges, Phaesants Partriges, Capons, Chickens, and young Geese. The meates that are forbidden, are salt Beefe and Bacon, Pidgeons, Quailes, Prys, and Pascies, and such

such like meates, Cherries, and all such fruits, Garlick, Dions, and all hot splices, and all cold meates, as are the most part of fishes; howbeit, diuers may be well allowed, so they be well dressed.

Milke is not to be allowed much: but if that the Patient bee so grædy of it, that in a manner he long for it, then let him take it two houres or thereabout, before he take any other meate, and he must drinke after it.

White Wine that is small is allowable, or Wine beeing delayed with the third or fourth part of sodden water, according to the complexion of the Patient: Some use to stæpe bread in Strong Wine, when as they can get no other Wine.

Beware that in no wise y<sup>e</sup> drinke any water, and especially cold water, and so shold y<sup>e</sup> forbeare from all things that are presently cold, namely, when y<sup>e</sup> begin first to eate and drinke. Let therefore both your meate and drinke bee in such temper, that they be not cold but warme, lest when as y<sup>e</sup> are hot with in, by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

They that are of a hote complexion, and of an open nature, and not well fastned together, ought not to tarry so long in the bath, as other ought that are of colder and fatter complexion.

If that any man betwene mealetimes be vexed with thirst, he may not drinke any thing, sauing for a great need he take a litile Barley water, or water sodden with the fourth part of the iuryce either of solvye or milde sweet Pomegranates, with a little Suger: a man may use for a neede, a little Winegar, with water and Suger, if he haue no disease in the sinewes, nor in the ioynts.

A man that is very weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all women, and so must he doe a moneth after, after the counsell of diuers learned Phisitians, and some for the space

of fozy dayes, as Pantheus and Aleardus woulde, namely, if they come out of the Chauldron.

It were meete that in every foure and twentie houres the Bath shold be letten out, and fresh water receimed into the pit againe, for so shall yee sooner be healed, and better abide with lesse iopardy, abiding in the bath.

It is most meete for them that haue any disease in the head, as a Cathaire or Rheume, comming of a moist cause and not very hot. For them that haue Palsies, or such like diseases, that they cause a bucket to be holden ouer their heads, with an hole in it, of the bignesse of a mans little finger, about foure foote aboue their heads, so that by the Ræde or Pipe made for the nonce, the water may come downe with great might vpon the mould of the head: if they haue the Cathaire: and vpon the nape of the necke, if the Patient be sickle of the Palsie, or any such like disease.

The clay or grounds of the bath, is better for the Dropie then is the water alone: it is also good for shrunken swelled, and hard places, and for all old and diseased places, which cannot well be healed with other medicines: The matter is, to lay the grounds vpon the place, and to hold the same against the hottes Sunne, or a warme fire, vntill it be something hard, and then to wash away the foulnesse of the Clay, with the water of the Bath: this may a man doe as oft as he list. Some Phisitians counsel, that betwene the bathings, when a man is twice bathed vpon one day, in the time that the Patient is out of the bath, to use his plastrering with the Clay: but if the person bee any thing weake, I counsell not to goe twice into the Bath, but either once, or else to be content with the plastrering of the mudde or grounds of the bath.

It were god wisedome for them that cannot tarry long at the bathes, either for heate or for cold, to take home with them some of the grounds, and there occupie it as is afeare told.

There are certaine learned men, whiche reckon that the hote breath or vapour that riseth vp from the Bath, is much more mighty

mightyer then the water of the bath is, and it is true: wherefore it were well that they which haue any Dropis, and especially a Tympanie, should sit ouer such a place of the Bath, that they might receue into the moyst diseased place, the vapour of the bath, either by an holed stole, or by some other such like manner of thing, well devised for that purpose.

If any poore man by the heate of the drenesse of the Bath can not slape enough, let him eate Lcttice, or Purllaine, or the seedes of Poppy, called Chesboule, in some places of England, or let him eate Huger and Poppy sade together, let this be done at night. He may also if he cannot get the foresaid things, seethe Violet leaues and Mallowes, & bathe the vttermost part with that they are sodden in. These are remedies for poore folke that are not able to haue a Phisitian with them to give them counsell: Let the rich vse such remedies as their Phisitians shall counsell them.

If any poore man be vexed with any unsufferable thirst, let him take a little Barley, and seethe it long, and put a little Huger vnto it: or let him take the iuyce of an Orange, or take a little of it with a little Huger.

If any poore man catch the Headache, let him take a little Wormelad if he can get it, or Coriander Comfits: or if he can get none of these, let him take the white of an Egge, and beate it with Vinegar and Rosewater, or with the broath of Violets or Nighthade, or with any of them, and a little Vinegar, and lay them in a cloth vnto the Temples of his head, and forehead.

If any poore man be burned too much, let him take a Glister made with Mallowes, Beates and Violet leaues, or let him seethe Pynes long with Barley, and Reisons, and put away the stones, and eate of them or let him vse Suppositories sometimes, made of roots, either of Beates, or Flouer-de-Luce, or of white Poppe, or of salt Bacon.

If any man sweat too much, let him vse colder meates than he vsed before, and Vinegar, Wergjuice, let them also eate

eate shepes feet, and Calves feet, with Wergjuice or Vinegar.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the Bath, annoynt his Kidneyes with some cold Wyntment, as is Intrigidus Galeni: or if you cannot come by that, let him seethe Violet leaues, Poppy-heads, Rasons, Licesice and Mallowes together, straine them, and put some Sugar in the broth, and drinke of it a draught before supper. If any be troubled with the Rheume which he had caught in the Bath, let him perche or bristle at the fire, Nigella Romana, and hold it in a cloth to his Nose, and let him set cups or boring glasses to his Shoulders, without any coozing, and let him drinke sodden water with Barley, and with a little Huger.

If any man haue any appetite to eate, let him vse the scrups of Ribbles, or Barberies, or the sirup of vntripe Grapes, or vse Wergjuice or Vinegar to prouoke appetite in due measure, and now and then if you can get it, let him take a little Marma-lade, or of the scrup of Wynt, or Wormelwood Romaine. (These haue I witten for poore folke.) Those that are rich, by the advise of the Phisitians, may haue other remedies enough against the fornamed tofals, that chance in the time of their bathing.

If thou be rid of thy disease by the bathing, offer vnto Christ in thy pure members, such offering of thanksgiving, as thou mayst spare, and giue him heartie thankes, both in word, minde, and ded, and sinne no more, but walke in all kindnesse of life and honestie, as farre as thou shalt be able to doe, as long as thou shalt live hereafter.

But if thou be not healed the first time, be patient, and liue vertuously till the next bathing time, and then if it bee to the glorie of God, and for the most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

Some if they be not healed whilist they be in the bathing,

erte out bath vpon the Bath, whiche healeth many other of the same diseases that they are sick of, and of the physician also that counselled them to goe to the bath, such men must learne, that they must not appoint God a time to heale them by th e Bath, and that when as the Bath hath dries vp, and walsheth vp by sweating, and subtilly thorough blowing the euill matter of the disease, that it is one dayes worke or two, to make good humours to occupie the place of such euill humours as haue bee in them before. Therefoze let such be patient, and for the space of a moneth keepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not onely these, but all others that are healed for a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be also from the vise of all women.

When as you goe homewards, make but small journeys, and beware of surfetting and of cold, and when you are at home, vse measurable exercise daily, and honest mirth and pastime, with honest company, and be ware of too much studie or carefulnesse.

Thankes be to God for all his Gifts.



A



A

Briefe Treatise of Vrines, as well of Mans Vrines as of Womans, to judge by the Colour which betokeneth Health, and which betokeneth Weakenesse, and also Death.

P A R T. VI.

**S**ee **T**is shewed that in the foreparts of the Body dwelleth sickenesse, and health: that is, in the Wombe, in the Head, in the Liver, and in the Bladder, in what manner thou mayest know their properties, and thereof thou maiest learne.

When Bubbles doe swim on the top of Urine, they proced of windie matter included in viscous humidite, and signifie rawnesse and indigestion in the Head, Belly, Sides, Keynes, and parts thereabouts, for in these especially, humours are multiplied and doe ascend to make paine in the Head.

Resident Bubbles doth signifie ventositie in the Body, or else a sickenesse that hath continued long and will continue, unlesse remedy be found; but Bubbles not Resident but doth breake quickly, signifieth Debility or Weakenesse.

Bubbles cleaving to the Urinall, signifieth the body to be repleas

pleate with euill humors.

Bubbles also doth signifie the Stone in the Reynes of the Backe.

A Circle which is græne of colour in Urine, doth signifie wauering in the Head, and burning in the Stomacke. This colour in a Feauer, doth signifie paine in the Head, comming of Choller. And if it continue it will cause an Impostume, the which will ingender the Frensie.

A Blacke circle in Urine, signifieth Mortification,

If filthy matter doe appeare in the Urine, it commeth from the Lungs and sometimes from the Liver, and it may come from breaking of some Impostume, but for the most part it commeth from the Ulcers of the Bladder or the Reynes, or from the passages of the Urine, then the urine is troubled in the bottome and stinketh, he hath a paine in his lower parts and especially in the parts aforesaid, when he maketh water, and chiefly in the end of the yarde, and commonly there is with this the Strangurie which is hardly to be cured, vntille it be in the beginning.

If it come from the Reynes, there is paine in the Loynes, the Backe and the Flanke.

If from the Liver, the paine is onely in the right side.

If in the Lungs, the paine is from the West with a cough and the breath stinketh.

If from the bladder, the paine is about the share.

If a mans urine be white at morning, and red before meate, and white after meate, he is whole; and if it be fat and thick it is not good. And if the Urine be meanly thick, it is not good to like; and if it be thick as spice, it betokeneth Head-ache.

Urine that is the dayes red, and at the tenth day white, betokeneth very good health.

Urine that is fat, white, and moist, betokeneth the Feuer Quartaine.

Urine that is bloody, betokeneth that the Bladder is hurt by some rossing that is within.

A lit.

A little Urine all Fleschie, betokeneth of the Reynes: who pisseth Blood without sicknesse, he hath some veyne broken in his Reynes.

Urine that is ponderous, betokeneth that the bladder is hurt.

Urine that is bloody in sicknesse, betokeneth great euill in the Body, and namely in the bladder.

Urine that falleth by drops, aboue, as if were great boules, betokeneth great sicknesse and long.

If white grauell doth issue sworth with Urine, it doth signifie that the Patient hath or shall haue the Stone ingendred in the Bladder, and there is paine about those parts.

If the grauell be red, the Stone is ingendred in the Reynes of the Backe and Kidneys, and there is great paine in the smal of the Backe.

If the grauell be blacke, it is ingendred of a Melancholly Humour.

Note, that if the grauell goe away, and the Patient find no ease, it sheweth that the Stone is confirmed. Also know yee, that if the grauell goe away, and the paine goe away likewise, it signifieth that the Stone is broken and vidently away.

Womens urine that is cleare and shyning in the Urinall like siluer, if she cast oft, and if she haue no talent to meate, it betokeneth she is with Child.

Womens urine that is strong and white with stinking, betokeneth sicknesse in the Reynes, in her secret Receipts, in her chambers full of euill humors, and of sicknesse of her selfe.

Womens Urine that is bloody and cleare as water vnder, betokeneth Head-ache.

Womens urine that is like to Gelo cleare and mighty, betokeneth that she hath lust to man.

Womens urine that hath colour of stable cleasing, betokeneth her to haue the Feuer Quartaine, and she to die the third day.

Womens urine that appeareth as colour of Leade, if she be with Childe, betokeneth that it is dead within her.

¶

Here.

Hereafter followeth all the Vrines that betokeneth Death, as well the Vrine of Man as of Woman.

**I**n a hot ares, one part red, another blacke, another greene, another blew, betokeneth death.

Vrine in hote ares, black, and little in quantity, betokeneth death.

Vrine coloured all ouer as Leade, betokeneth the prolonging of death.

Vrine that shineth raw and right bright, if the skin in the botome shyne not, it betokeneth death.

Vrine that in substance having fleeting aboue (as it were a darke) sky signifieth death.

Vrine darkely shyning, and dark with a black skin within, betokeneth a prolonging of death.

Vrine that is of the colour of water, if it haue a dark sky in an ares, it betokeneth death.

Vrine that hath vzeugges in the bottome medled with blood, it betokeneth death.

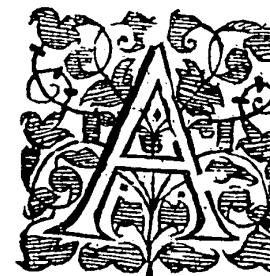
Vrine black and thick, and if the sicke loath when he goeth to the Pariur, and when he speakest ouerthwart, or that he vaderstandeth not aright, and these sicknesse goeth not from him, it betokeneth death.

Of



Hereafter followeth sundry VVaters and Medicines, meete for Phisicke, and Chyrurgerie, As also Oyntments and Plasters.

PART VII.



Man may gouerne himselfe, at four times in the yeare, so that he shall haue no need of Letchcraft, as thus: Ver, beginneth the Eight Ides of March, and endeth the Eight Ides of May, at whiche time wareth the god sweet juice of Sanguine threugh god meates and drynkes, and god sauours.

Summer, doth begin the Eight Ides of May, and endeth the Eight Ides of June, at whiche time beginneth the bitter juice of Choller, then vse cold meates, and drynkes, and forbeare women.

Autumne Haruest, beginneth the Eight Ides of June, and endeth the Eight Ides of Nouember, at whiche time wareth Melancholy, then vbe purged by a Medicin Laratine, and afterwards vse light and disgestible meates and drynkes, such as encrease Sanguine.

Hiemps Winter, beginneth the Eight Ides of Nouember, and endeth the Eight Ides of March, at which time wareth fleagine, through weakenesse of humours, and corruption of ayre, then the pose beginneth to grow, then heate is in the eyne then is pricking in the sides, then vse hote meate and drinke, as Pepper, Ginger, and wash not thy head.

Letchcraft is Chirurgerie, to healeman of all manner of sicknesse, and to keepe hym whol so farre as craft may. Letchcraft is in two manners, that is both Physicke and Chirurgerie.

Letchcraft and Chirurgerie each of them hath two parts, viz. Theoricke and Practique, Theoricke to know and Practique to worke, the ground of Theoricke. Theoricke is to know the Elements, the humours that commeth of them, which is for mans healeh or against it: Letchcraft teaches vs causes, effects, and signes, Signes to know the causes and effects: and therfore I treat of signes, and many signes doth belong to Physicke and Chirurgerie, as Crisses, Braine, Pounces, Tomits, Seige, and other.

Chirurgerie is in Morides, Impostumes, and Algebra, and Chirurgerie holdeh iiii. parts, viz. wounds and Impostumes, Algebra and Anthonte. Antidotario is the fist: which is a kinde of Salves against all kinde of sores that belongeth to Chirurgery: Algebra is broken bones, and bones out of joyn: Antidotarie of Chirurgerie is in wates, powders, oyles, oyntments, and emplaisters most principall, some must be reperfusive, some Moleficative, some Naturative, some generative, and some corosive: Anatomie is to know the body of man, thorow out, and all his members, within and without, two members hath every manner of man, viz. principall, and officiall, and soure principall every man hath, viz. Braine, and heart, Liver, and stones, the braine hath the head and necke: the heart hath the Lungs, brest, and Midriffe: the Liver hath the Stomacke and other members downe to the Reines, as Guts, Gaule, and the Kelle veine, and Milt, the Milt vpon the left side, and the Gaule vpon the Liver: the Stones hath Kaines, Bladders, and other Vauities: and these are the soure principall

principall members: Braine, Heart, Liver, and Stones, and without Braine, Heart and Liver, no man may live: and without Stones may no man engender, thre things in the Stones is cause of engendring; Heat, Mind, and Humors: Heat commeth from the Liver, Spirit from the Heart, and Humors from the Braines, that man is made of, if any of these fourre be faulty, that man may not as he shoulde kindly engender: These liue vertues are rooted in the Liver; viz. Attractiue, Digestiue, Demiuine, Expulsive, Retentive, and a Simulatiue, that is in the English, drawing, and breakeing out, putting, holding, and liking: For first, Nature draweth in that which it needeth to live by, and then all to breake it, and then departeth the god from the bad, and holdeth to it the good, and then dealeth the god to all the members of the body: Official members be those, that haue certayne offices in mans body, where enuer they be, as the Eye to see, the Ear to heare, the Hand to touch, the Mouth to speake, the Feet to goe, and many such other. Also such are called members as branches from the principall to the officiall, as the Arme, or Legge, that rootheth in the principall and branched to the officialls: And so Perues, Artiers, Weynes, Ligaments, Coids, Bones, Pannicles, and Crissles, flesh, and Skinne, to teach them their Office: But Perues, Weynes, and Artiers be most needfull, for they be Meiles and rootes of all other Perues comming from the Braine, and Artiers from the Heart, and Weynes from the Liver into all the body: Perues giueth to the Body feeling, and mouing, and Artiers leauing, and Weynes encreasing. A Weyne hath but one Tuncacle, and an Artier hath two, in the one runneth bloud, and in the other spirits, and all beating Weynes be Artiers, the which I call Pulses, and all other be simple Weynes, and all such members sauing flesh alone are melancholions, and their nature is Sperme, but flesh is Sanguine, and therfore it may be sodered be it enuer so much cut, but the other sayd members because their matter is Sperme, may enuer be sodered

if they be much cut. And thus much at this time I say of Anatomy.

And now will I speake of Wounds, which is the second part of Chirurgery, one of these four intentions hath every Chirurgton. The first is, to containe that, that is euill, loosed; The second is, to loose that, that is euill contained: The third is, to take away that, that is too much: The fourth is, to increase that, that is too little. In these four ententents standeth all Chirurgerte. The first is in Wounds, the second is Impostumes, the third and fourth Algebra holdeth: Wounds be in many manners Simple, and Compound: Simple in the flesh alone, and compound in 7. manners. There be viij. things that letteth a wound not lightly to heale, viz. Empostumes, disrased, hollownesse, or bitten by a venomous Beast, and these letteth a Chirurgion soone to heale a wound, and if a Sinew be cut or pricked, or wound to the bone, or if the wound bee hollow, or else disrased with a feuer, or bruised, or made by venomous Beasts, then mayest thou not as thou woudest close vp a wound, and if a wound lacke all these viij. things, then it is simple.

Medicine is Letchcraft, both Phisick and Chirurgery, to helpe and to keepe mans body, as craft and nature may, and every one of them hath first his Theoricke, perfectly to know, and afterwards his Practicke, cunningly to worke: the grounds of both is Qualities, Elements, and Humors, and signes most needfull both of Wyne and Pulses.

### The Nine Tastes.

Alt, Sharpe, and Bitter: Sowre, Sauorie, and Gager: Sweet, Malloweth, and Fattie: Thre of them bee of Heat, thre of Cold, and the last thre be of Temperature. A cut chafeth, heateth, and fleyeth: Temperatare delighteth, Licorise, Annis, Ginger, Wormeword, and Suger: these be Examples: a cut raweth, heateth, and fleyeth, and fat-  
ture

ture there against ripeth, and twineth, and putteth out: make your Medicine such, that for one putting out, double twining, and foyre riping. Melancholy is dry and cold, sower, and earthly coloured, his Wyne is thinne and discoloured, his Pulse is straight, and shott in digestion, and full stomacke, lothsonnesse, and sower belching, swelling wombe, and sides, heauy head, and sluggy limbs, and melancholious Wyne com-  
meth of a young wench that faileth her flowers, or haue them not as she ought to haue. Fleame, cold and moist, white, and weake in colours, his Wyne is discoloured and thicke, his Pulse is shott and broad, raw stomacke, and full, loathsome, and vnlustie, watry mouth, much spitting, heauie head, and sluggy, and slumbry, and cold hands and feet, and namely in the night: Sangaine is moist, and hot, swet, and ruddy coloured, alway his body is full of heate, namely in the weynes, and they be swelling, and of face he is ruddie, and in sleepe he semeth fiery: Medicine for him is bloud let upon the Currall or Liver Weyne, and simple dyet, as Tyson, wa-  
ter-Grelwell, and sower bread. Choller is hot, and dry, yel-  
low, greene and bitter, his Wyne is discoloured, and thinne, his Pulse is long and straight, much watch, heauy head-ach, and thirst, bitter mouth, and dry, singing eares, and much gnawing in the wombe, and other white colifrenesse, and burned hege, and vomit, both yello and greene, as is that colour.

Each Humor may cause a feuer or an Impostume, and then the Wyne is moze coloured, and the licour thinner: and e-  
uer as that sicknesse desireth, the Wyne wareth thicker, and the colour lower, till it come to Cytrin or subrufe.

Melancholy causeth a Quartaine, and Fleame a Quotidi-  
an. Sinec and Causon haue euer Continewes, the other thre  
may be so, and otherwhile Interpolate, continue euer hol-  
deh on, and interpolate resteth otherwhile; continue is with  
the Weynes, and interpolate is without the weynes, both two  
wayes may be simple and also compound, simple of one mat-  
ter

ter, and one place, or compound of diuers places.

The Tertiants of these Feuers be such as the same humors be of, and also Wine and Pulse: All sauing they be stronger in feuers and Impotencies then they be without, and thereforefase their Medicine must be moze discreet, but generally Dyet thus: Sower bread, and Water grewell, and Tyson, and fleyed Fish and Wine, and Almond milke, and all white meate sauing whay, generall digestiue in Summer, and in hote time, as in Dextracia, and generall digestiue in Winter, and all cold time as Dextrinelle: And generall expulsive is, de suc- carosarum, a cut with Turbit, and Scamony, ana. Scrupule two, and generall doemitory is Insquaminy, and double med- led with Populions and foment him with Rose, ana. double Suger faketh thirst.

#### Signes of Sicknesse by Egestion.

If the meate come from a man in manner as he did eate it, the Stomacke is weake, and the Bowels be lubrizated, and it is an euill signe.

If the Egestion looke like earth, it is a signe of death.

If the Egestion doe not stinke, it is an euill signe.

If the Egestion doe looke like lead, it is an euill signe.

If the Egestion be like Ink, it is an euill signe.

If the Egestion be blacke, and looke like Sheepe's trickles, there is abundance of adust Choller, and paine in the Spleen.

If the Egestion be yellow, and no Saffron eaten before, the body is replete with Choller and Tyren water.

If the Egestion haue straines of bloud, there is impediment in the Liver and the Bowels.

If the Egestion be bloudish, there is ulceration in the Guts.

If the Egestion looke like shewing of Guts, beware then of an extreme Flare and debility of the Body.

If a man be too Laxatiue it is not good, for in such persons can

can be no strength but much weaknesse.

If a man be costiue and cannot haue a naturall gesticion once a day, he cannot be long without Sicknesse.

#### Signes of life or death by the Pulses.

**S**ixmos is named the Pulses, and there be twelue Pul- ses the which doe take their Originall at the Vittall spi- ritus: Thre of which belong to the Heart, the one is un- der the left pap, the other two doe lye in the Wrists of the armes directly against the Thumbs.

The Braine hath respect to seven Pulses, four be prin- cipall, and thre be Minors, the fourre principall are thus sit- uate, in the Temples two, and one going vnder the Bone called the right Furckle, and the other doth lye in the corner of the right side of the Nose, one of the thre Minor Pulses in the corner of the left side of the Nose: And the other two lye vpon the Mandebles of the two Jaws, the Liver hath respect to the two Pulses which lye vpon the Fete.

By these Pulses, expert Physitions and Chirurgions by their knocking and clapping, doe judge what principall mem- ber is diseased or whether the Patient be in danger.

If any of the principall pulses doe not beate truely, keeping an equall course as the minutes of a clocke, then there is no per- ill in the Patient so be it they keepe a true course; or pulse without any pause or stopping; which is to say, if the Pulses givis fwe knockes and cease at the sixt knocke: or else scuer and pause at eight, and else knocke fenne and leape ouer the eleventh, and begin at the twelveth, the Patient is in perill, else not: for it is not in the agility, as too swifte or tardie beating of the Pulse, but in the pausing of the same contrary to its course, that the Patient is in perill.

In such causes let the Physician be circumspect, and care- full, for Diuncopies in the Patient, let him sit upright in his Bed with Pillowes, and let one sit at his backs to give him drinke

drinke, and let the Patient smell to Amber græce or Rosewater and Vineger, or else rub the Pulse with Aqua Vitæ.

Also, when you touch the Pulse, marke vnder which finger it striketh most strongest, as thus; if the Pulse vnder the little finger be feble and weake, and vnder the rest more weake, it is a token of death: but contrariwise, if vnder the little finger strong, and vnder every finger stronger, it is a good signe.

Also, if you feele the Pulse vnder the fore-finger vntill the eleuenth stroke and it faile in it is a god signe but if he beat swift and vnoorderly it is euill.



## OF WATERS.

Here followeth nine precious Waters, and first to make Water of Philosophers.

### PART VIII.

**A**ke Isops, Pennyriall, Avene, Century, and breake them in a Morter, and put them vnder the cap of a Stillatorie, and distill them, and that water hath many vertues which may be proved by assaies. Take Pimpernel, Rew, Waterian, Sedwall, Aloes, and of the stone called Lapis Calumniaris, and breake them, and lay them in the water of Philosophers, and let them be boyled together, vntill the third part be wasted of the said Waters, and after the sayd water shall bee strained thorow a linnen cloth, and then close all in a viall of glasse,

glasse, nine dayes. This is a precious water to drinke foure dayes together with a fasting Stomacke, for him that hath the Falling sicknesse, and let him be fasting sixe houres after, and this Medicin is in our judgment the truest Medicin against this disease. Item, this water drunke fasting, is good against all manner of Gouts, and against Palsies, as long as it is not dead in the limbes or member of a man. Item, this water drunke in the moerning, is most helping to wounds festered, so that it be washed therewith. Item, this water drunke fasting, will destroy all manner of Feuers or Aches, of what manner soever they come to a man. And trust to this Medicin verily, for it is the best water for these diseases aforesaid, that may be, as proued by the Philosophers, for it is one of the nine Waters.

The second Water is called *Pætalis, & aqua Dulcedimus Oculorum*, and it is made on this manner as hereafter followeth.

**T**ake Egrimony, Saturion, Celendine, and the stone called Lapis Calumniaris, and beat it all to powder, and Cutty, and then putt them vnder the Cap of the Stillatorie, and still thereof water by an easie fire, and this water hath many vertues in it, for be the eyes never so soore, they shall bee curcd and healed with this water. Item, this water drunke with a fasting Stomacke, destroyeth all manner of Venim or poysone, eaten and drunke, and causeth it to be cast out of the mouth. Item, this water quencheth the holly fire, so that there bee linnen cloathes wet therein, and layd on the soore, but know you well that this water in fire is of blacke disposition.

### To make Aqua Vitæ.

**T**ake Rose, Rosemary, Violet, Verven, Wyton, Yeartbe John, Roseare, Planten, Avene, Sage, and Fetherfow, of each a handfull, and wash them, and putt them in a Gallon of white

white wine, and so let it stand all night cleane couered, and then on the morrow distill it, and kepe the water well. This water is good for the Pegrin in the head, and for the Pestil in the Head, and for the Dypsite in the Head, and for the Feuer in the Head, and for all manner of Aches and sicknesse in the Head.

To make Aqua Magistralis.

**T**ake the rootes of Pyonie, the rootes of Turpentine, the crops of Fennell, of Egrimonte, Honyfuckle, Celadine, Rewe, Chickweed, Pimpernell, Philippendula, the tender leaues of the Vine, Eufrale, Solvthistle, Redroses, Strawbery leaues, and Meruen, of each a like quantity, and bray them in a Morter, and put them in good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a man-child, and as much Wine of a manchild of a yeare old, and as much pured Honey, and put them all together, and let them stand thre dayes so, and then distill as ye will in a Stillatorie, and kepe well this water in a Glasse vessele, that no Ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and use it; and if ever man be holpen of the disease of Eyes, this will helpe him in shott time.

A precious Water for eyes that seeme faire, and yet be blind.

**T**ake Smalledge, red Fennell, Rew, Meruen, Wyktony, Egrimony, Sunkayle, Eufrale, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a brasse Pan, and powder of Tuttie, of Pepper, of Ceruse, and a pinte of white wine, and put it to the Hearbs, and two or thre spoonesfulls of Hony, and seven spoonesfulls of the brine of a man-child, and temper them

together, and boyle them over the fire a little, and straine it thorow a cloth, and put it into a Glasse, and stop it well, till you will occupie it, and when you will use it, put it into thine eyes with a feather; and if it ware thicke, temper it with white wine, and then use it often.

A Water that will make one to see, that did never see.

**T**ake Rosemary, Smalledge, Rewe, Meruen, Mather, Eufrale, Endius, Houseleke, Fulwort, red Fennell, Selondine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a night, and then distill them in a Stillatorie, the first water will be like Gold, the second like Siluer, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vitæ.

**T**ake Putmeggs, Gallingale, Spikenard of Spaine, of each two penny-worth, and of Cloues, Graines, Ginger, of each one penny-worth, two penny worth of Annys, take and bray them all in a brasse Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Isole, Sauery pultall, royall pultall of the Mountains, Sothernwood, Horehound, Moorwood, Egrimony, Bettony, Juie leaues, of each a like handfull, and two penny worth of Nutribes, and bruse all these in a Morter, and then take thre Gallons of good red wine, and put it into a brazen pot, and then put the Spices and Herbes therein, and set the Stillatorie aboue, and close it well, and take fairs pastre, and put it aboue the brinkes hard with thy hand, and make it cleane well and sadly thereto, and when it doth begin to ware hot, put cold water aboue in the Stillatorie, and when it doth ware hote, let the water runne out at the Conuite, and put in new cold water, and so doe as oft as

as yee shall thinke good, but looke that the fire be not too great; for if it be, then will the water come vp, and if there comes vp smoake of the Stillatozie with the water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

**T**ake Mustardseed, Pimpernell, Crowsfoot, and the cloote of Hasticke, and all these well bruised, and meddled together, with the bloud of a Goate, and put thereto god Allegre a little, and so let them stand 3. dayes, and then put them vnder the Cap of a Stillatozie, and still it, and this water will helpe a man of the Stone if he drinke thereof; and if he drinke thereof, every day fasting, the Stone shall boyle from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this water drunke with Castore, destroyeth all manner of palsey, if it be not dead, in the Sinewes or members. Item, it will heale a scald head, and make the haire to grow, if it be walst therewith. Item, if a man be scalded walsh him with this water, and in 9. dayes he shall be whole, and of all other medicines it comfyzeth best the Sinewes for the Palsey.

The Vertue of the fourth Water.

**T**ake young Pidgeons, and make them in powder, and meddle them well with Castore in powder, and a little Aysell, and lay it vnder the Cap of the Stillatozie, and distill water thereof, this water drunke with a fasting Stomack, helpeth the Frenzie and the Tystreke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a god true medicine against the falling Guill, if the sicke haue had it but few yeares, it shall helpe it on warrantise: giue it him to drinke thre dayes in the morning fasting, as is aforesayd, and he shall be whole by Gods grace, of what manner of kinde soever it come.

come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleaseth the wombe, the Stomacke, and the breast of all euils that is congealed within them, and comfyzeth all the bernes, and draweth the roote of the palsey out of the sinewes, and out of the ioynts and nourisheth nature in him. Item, if a man or woman before called in a sinew or ioynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feuer, but take heed that no woman with childe drinke of this water. Item, this water drunke with Isole, putteth away all sores w from thy heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man will walsh him with this water, it will draw away the haire from any place of man, and destroy it, that it shall not grow thers any more on warrantise.

The vertues of the fift water called *Aqua Lassa*.

**T**ake Isole, Gladion, Auence, Sothernwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatozie, and still them to water, and this water drunke in a morning fasting, is god against all manner of Feuers hote or cold. Item, this water being drunke fasting, is the best medicine against the fleye of the wombe, and cleaseth the belly of all ill humours, and keepeh a man in health, and helpeth the Palsey, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbantium*.

**T**ake Molewarpes and make them in a powder with Bzint stone, and take the Iuryce of Selondine, and so let them stand certaine daies, and after lay it in a Stillatozie, and still water of it, this water will make any blacke beast white, that is walshed therewith nyne times in nine dayes, or any place in him

him, that a man will haue white: Also this water medled with Ware and Aloes, it healeth all manner of Gouts, if the Patient be anointed therewith: Also this water helpeth the sicknesse called Noli me tangere, but a plaister thereof must be layd to the soze. Also it helpeth a man of the Strangle, if a plaister therof be layd to the soze. Item, it healeth scald Heads, if they apply a plaister thereof to the soze. Item, a plaister thereof healeth burning with fire. Item, this with Lapis Caluminaris, helpeth perfectly a sicknesse called the Wolfe, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this Water.

The seventh Water called *Aqua Conseruativa*.

**T**ake Pimpernell, and stampe it in a Morter, and lay it in a Stillatory, and still water thereof. Item, this Water washeth away all wounds in a mans body. Item, this water drunke fasting with Ginger, is a god Medicine against the Tysicke, and will cleanse the Breast from all euill Humors.

The eight Water called *Aqua Euplectana*,  
the doubly Water.

**T**ake Mustard seed, pepper, and Synamond, of each a like, and beate them in a Morter, and put thereto Aqua Conseruativa, and lay these vnder the Cap of the Stillatory, and still water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best Medicine against the Tysicke, and all diseases of the brest, and it must be drunke in the morning cold, and at Evening hot as yee may suffer it, and it will make him to sleepe and haue god rest. Item, this water being drunke with Calsterie is god against the sicknesse called Epilenta, *viz.* the Morbus Caducus. Item, this water being drunke fasting, comforteth all the Members that be stricken with

with, the palse, and comforteth the sinewes of the Head, and the braine.

Water of Pimpernell, the ninth water.

**T**ake the seede of Pimpernell, and put it in red wine, and then after put it in the Sun, & then breake it in a morter, and then press out the oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or gravel in the bladder, for it will breake the Stone within him. Item, this water being drunke, sustaineth and lighteneth all the members of man of what disease soever he be grieved with.

To make water of Sage, the tenth water.

**T**ake Sage, and Polypon, of each a like quantity, & breake them in a morter, and put them in a Stillatory, and still water thereof, this water drunke fasting, eateh away all manner of sicknesse. Item, this water sodden with Calsterie and drunke fasting, of all medicines in the world, it prolongeth most a mans life. Item, if a man be soze called, doe this nine dayes, and he shall be whole, but it must be taken with warme water. Item, this water being drunke fasting, draveth away albeuill in the Stomach or Wombe. Item, it is god against the Scabbies, and causeth a man to haue god blod, and god colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of euill in a man within thre dayes, if the Patient be in any wise cureable.

*See also the 10th and 11th waters.*  
**The making of Waters, first of greene Waters.**

**T**ake white Vinea, a pinte, the waters of Roses, and Planken, of each sixe ounces, Drpiment one ounce, Verdigreace halfe an ounce, &c.



## Another greene Water.

**T**ake the waters of Hony succles, Planten, and Roses, of each halfe a pinte, Drpiment, Allome, Ceruse, and Ver-  
greace, of each two drams, white wine, Iuyce of Planten,  
of each halfe an ounce, and it is done.

## Waters for old Ulcers.

**T**ake white wine, and running water, of each a pinte,  
Frankensense, and Allome, of each one ounce, Decoced  
in Balmarn for thre heures space, and it is done.

## A good drinke for the Gummorium Passio.

**T**ake Bursa pastoris, Planten, of each two handfulls, take  
the Iuyce thereof in a pinte of good Ale, and drinke thre  
times in a day, for thre daies.

## A water for old Ulcers in the Armes.

**T**ake Smiths water a quart, burnt Allome one pound, Da-  
larmoniac, one ounce, Galls two ounces, Tartari, Cope-  
ras, of each one ounce, distill all these with shreds, and so  
keepe the water to your vse.

## A water for a Canker.

**T**ake Bugull, Fennell, and Rosasolis, of each a like, and  
take as much in quantity of Hony succle flowers, as also  
the other hearbes, and let them be cleane picked, and so stil-  
led in a Stillatorie, and keepe it, for it is a pretious wa-  
ter.

A Femi-

## A Femitoric Water.

**T**ake and drinke it in the morning, at noone, and at night,  
it is much worth against Dropesies, and sweating sicknes-  
sies, it purgeth fleame, and Choller, and melancholy, and it bin-  
geth forth heate, and drie sicknesse, and it is good for the paine  
of the head, to wash it, and drinke it.

## A Water of Rosemarie.

**I**thath moe vertues then a man can tell, one is if a man  
haue an Arrow or Iron within him, wet a tent, and put in  
the wound, and drinke the same water, and it shall auoyde out,  
and it helpeth all wounds inward, and outward, the Canker  
the lesser, and it killeth the Wormes in Man or Childe, and  
all manner of Impostumes inwards and outwards, it helpeth  
all swellings, it puts away, it multiplieth nature, it helpeth  
the Tisckes, and fluke white or bloody, it is great helpe for a  
woman with childe to drinke thereof, it maketh cleane the face,  
or anywhere if y<sup>e</sup> wash it, it hath many moe vertues.

## Water of Veruen.

**I**f it be distilled in the latter end of May, it hath vertue to  
spring choller, and to heale wounds, and to cloure the eye-  
ight, it is a principall thing to compound Medicines.

## A Locione for a sore Mouth.

**T**ake Hony suckle water halfe a pinte, Planten, and Rose-  
water, of each fourre ounces, Hony of Roses two ounces Al-  
lome one ounce, white Copperas, and Vinegar, of each halfe  
an ounce.

## A Water for a sore mouth.

Take Lapis calaminaris, beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemarie, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemarie, and put it into the white Wine, and so it is done.

## A compound Water.

Take first Pimpernell, Kelw, Galerian or Sedwall, Aloepis cap, and biseake them, and lay them in this said water following: Take Rose, Pelyall, Ryall, Anysades, and Centozie, and beate them in a Morter, and after put them in a Stillatozie, and distill Water of them, which is vertuous: and let them boyle together, and after that straine them, that the water may gos from them, and close this water in Pials of glasse, by the space of nine dayes, and givis to him that hath the falling euill, fourre dayes, fasting sixe houres: and this is the truest Medicin for this disease that we can finde, except the mercey of God, and this water drinking is good for the Palsie, if it be drunke fasting: also it is good for all Cowtes, in like wise the time that they bee mortified in the members, and lims of a man: it is most helping to wounds that are festered, if they be walshed therewith, it destroyeth all manner of Feuers.

## Bely Water.

Take water a pottle, Sugar Candie fourre ounces, let them seeth: then put in fourre ounces of Cardigreace in fine powder: and let it seethe.

## A good Barley water for all diseases of the Lungs, or Lights.

Take halfe a pound of faire Barley, a gallon of Water, halfe an ounce of Licorice, Fennell seed, Mistletoe, & Parseloy seed,

of each a quarter of an ounce: red Roses, a quarter of an ounce: dry Hysope and Sage, of each a penny weight: sixe Leaues of Hartes tang: a quarter of an ounce of Fygges and Baylins: Boyle all these in a new pot in cold Water, then straine them cleare from it and drinke it: the same cooleth the Liver, and all the members: drincketh away all the euill heate, slaketh thirst, causeth to cast out much, purgeth the Lights and Spleene, the Kidneys and Bladder, and causeth to make water well: and especially, it is good for all Agues that come of heat.

## A good drinke for the Poxe.

Take Selandine and English Saffron, the weight of a halfe pence, and a farthing worth of Graines, a quart of long Pepper, a penny weight of Mace, and stale Ale, Rampe your hearebe, and pound your Saffron, and mingle them toghether, and then drinke it.

## Doctor Stevens Water.

Take a Gallon of Gascoyn Wine, then take Ginger, Galingall, Cammomell Cynamon, Nutmegs, Graynes, Cloues, Mace, Anniseeds, Carrawayseed, of euery of them a dram, then take Sage, Mynts, red Roses, Tyme, Pellitory of the wall, wild Marjerum, Rosemary, Penny-mountaine, otherwise wild Tyme, Cammomell, Lavender, of euery of them a handfull, then beat the Spices small, and bruse the hearebs, and put all into the Wine, and let it stand 1 2. houres, stirring it diuers times, then stille it in a Limbeck, and keepe the first pinte of the water, for it is the best, and then will come a second water, which is not so good as the first.

The vertues of this water be these, it comforthe the spirits, and preserueth the youth of a man, and helpeth the inward diseases conming of cold, against the shaking of the Palste: it cures the contraction of sinewes, and helpeth the conception of women.

women that be barren : it killeth the wormes in the belly : it helpeth colde Goutes : it helpeth the tooth-ach : it comforteth the Stomack very much : it cureth the cold Dropise : it helpeth the Stone in the Bladder, and the reines in the back: it cureth the Canker : it helpeth shortly a stinking breath, & whosoever drincketh this said water, it shall preserue him long. Take but a spoonfull of it once in seauen dayes, for it is very hot in operation: it preserued Doctor Steuen very long, he liued a hundred yeares lacking but two, and tenne of them he liued bedrid.

A very good drinke for the Cough.

Take a quart of white Wine, and boyle it with Lycoprice, Aniseds, and Sugar-candy, of each a like quantity, putting therein ten figs of the best, till it be halse consumed, and so preserue thereof to drinck euening and morning thre or four sponefulls warmed:

A restorative made of the Herbe Rosa Solis, with other things, and gather it in June or July.

This herbe Rosa Solis groweth in Marish ground, and in no other place, and it is of a hozy colour, and groweth very lowe, and flat to the ground, and it hath a meane long stalke growing in the miste of it, and leauen branches springeth out of the roote, round about the stalke with leaves colour, and of a meane length and breadth, and in no wise when this Herbe should be gathered, touch not the hearbe it selfe with your hands, for then the vertue therest is gone, y<sup>e</sup> must gather and plucke it out of the ground by the stalke, y<sup>e</sup> must lay it in a cleane basket, the leaues of it is full of strength and nature, and gather so much of this hearbe as will fill a pottle pot or glasse, & wash it not in any wise, then take a pottle of Aqua Composita, and put them both in a large pot or vessell, & let it stand hard and fast stopped, thre dayes and thre nightes, and on the fourth day

Brandy, mint nutmegs & orange Dram of fayre water Cinnamon

day open it, and straine it through a faire linnen cloath, into a cleane glasse or pewter pot, and put thereto a pound of Sugar small beaten, demi-pound of Licois, beaten to powder, and demi-pound of Dates, the Stones taken out, and they cut in small pieces, and mingle them altogether, and stop the glasse or pewter pot well, so that no ayre come into it in any wise. Thus done y<sup>e</sup> may drinke of it at night when y<sup>e</sup> goe to bed, demi-spoonfull mixt with Aqua vita, or stale Ale, and as much in the morning fasting, and there is not the weakest body in the world, that is wasted by consumption or otherwise, but it will restore him againe, and make him to be strong and lustie, and to haue a god Stomacke, and that shozly, and he or sh<sup>e</sup> that drincketh this thre times together, shall finde great remedy or comfort thereby, and as the patient doth feele himselfe, so he may drinck it.



## OF VNGVENTS.

### PART IX.

The making of Oyntments, and first of  
*Vnguentum Bassilicum.*

**S**ERK. Take Oyle halse a pound, Ware, Colophonie, of each two ounces, Turpentine, Pitch, Perosine, and Cowes suet, of each two pound and a halfe, Frankensence, Myrrhe, of each halse an ounce, and so make your Vnguent.

The

The golden Vnguent, called *Vnguentum*:

**T**ake yellow Ware four ounces, Dyke one pound, Turpentine, Colophonia, and Rosin, of each one ounce, Frankensence and Pasticke, of each halfe an ounce, Saffron a dram: and so make an Vnguent.

To make a drying Vnguent, called  
*Vnguentum Calaminaris*:

**T**ake the stone called Lapis Calaminaris, Dères Suet, and Ware, of each four ounces, oyle of Roses halfe a pound, Camphere two drams, and so make your Vnguent according to Art.

To make the white Oyntment called  
*Vnguentum Album Rosas*:

**T**ake oyle of Roses halfe a pound, Ware two ounces, Ceruse six ounces, the whites of thre Egges, and Camphere a dram: and after these things be melted and commixed together, you must wash it with Rose-water.

To make *Vnguentum Lytargerij*:

**T**ake oyle of Roses one pound, Utarge of Lead, one pound, Vineger halfe a pound, Camphere two drams, and so make your Vnguent.

To make *Vnguentum Lycione*:

**T**ake the iuyce of Honey sarkster a quart, Honey a pinte, white Copperas halfe a pound, and so make your Vnguent.

To make the Incarnatiue Vnguent.

**T**ake oyle of greeene Vining two pounds, Ware, and Bergome, of each halfe a pound, Dères suet four ounces, Frankensence

sence and Spyrche, of each two ounces, Turpentine four ounces, the yolkes of four Egges, and so make your Vnguent.

Another Incarnatiue Vnguent.

**T**ake Dères suet, oyle of Roses, Rosin, Pitcher, Litarge of Gold, Frankensence and Spyrche: of each four ounces.

To make *Vnguentum Viride*.

**T**ake Dauncie Roseone one pound, Verdigreace two ounces, Hall-gemmete, halfe an ounce, and so make your Vnguent.

Another Vnguent.

**T**ake burnt Allom and Vineger, of each two ounces, Dauncie Roseone six ounces, and so make an Vnguent.

A drying Vnguent.

**T**ake oyle of Roses one pound, Ware six ounces, Litarge of Gold and Silver, Bdelium, gum Armoniac, red Corall, Dragons, blod, Dères suet, Pasticke, of each two ounces, Camphere halfe an ounce, and so make your Vnguent.

An Vnguent against the Morphew

**T**ake quicke Brimstone six drams, oyle of Tartarie four drams, Ceruse, Vnguentum Cytrium, of each two drams, oyle of Roses, six drams, the white of an Egge, as much Vineger as needs, and so make your Vnguent.

An Vnguent called Rosye.

**T**ake Rosin, Turpentine, and Honey, of each halfe a pound, Linseed and Feneckrike, of each one ounce, Spyrche one ounce

ounce, Hercolt one ounce: let them all be made in fine powder, and so make an Vnguent thereof.

An Vnguent for Ulcers in the Armes.

Take Litarge of Gold and siluer, Ceruse of each two ounces: Bolarmontac halfe an ounce, Lapis calaminaris, Dragons blood, of each one ounce, Frankensence, Masticke, of each halfe an ounce, Tartarie, Hall-gemmme & Camphere, of each two drams: Turpentine washed in Rose-water, and Ware, of each two ounces, oyle of Elders, halfe an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each four drams: and so make your Vnguent.

An Vnguent against Cabes.

Take Storax liquide, two ounces, Bay-salt in fine powder, and oyle of Rose, of each one ounce, the iuyce of Drenges, as much as shall need, and so make your Vnguent according to Art.

An Vnguent called the gift of God.

Take Dras powder, Hall-gemmme, Hall-pistrie, of each one ounce, a stone called Lapis Magnates, two ounces, Lapis Calaminaris, two ounces, Ware one pound, Oyle three pound: and so make your Vnguent according to Art.

A precious Vnguent.

Take Ceruse washed one ounce, in an ounces of Vineger, burnt Lead four ounces, Litarge two ounces, Myrrhe one ounce, Honey of Rose two ounces, oyle of Rose four ounces, the yolkes of six Egges, and Ware as much as needes, and so make your Vnguent.

An

Another Vnguent against Cabes.

Take the iuyce of Hallendine, Feminary, Boyage, Scabious, and Dockes, of each thre ounces, Litarge of gold washed, Ceruse, burnt brasse, Brimstone, Bay-salt, burnt Alom, of each halfe an ounce, oyle of Rose two ounces, Storax liquide, Turpentine, of each one ounce, Vineger four ounces, Ossingie perosine, one pound and a halfe: and so make your oyntment.

To make the greene Oyntment called Vnguentum Viride.

Take Ware one pound, Perosine one pound, Frankensence halfe a pound, gum Arabic halfe a pound, Verdigrace, two ounces, Honie four ounces, oyle Olive two pound: and so make your Vnguent according to Art.

An Vnguent to increase Flesh.

Take the gum Dragagant, and dissolue it in Rose-water, & so make it in forme of an Vnguent.

An Vnguent to heale the Serpigo.

Take Pepper, Bay-salt, Tartarie, Verdigrace, Allumines ynke, of each halfe an ounce, Ceruse, Lystarge, and Quicksiluer well killed, of each two drams, of Ossingie perosine, as much as needes.

An Vnguent for Fistuleas.

Take Myrrhe, Masticke, Alloes, and Epafike, of each two ounces, the iuyce of Salendine, Plakten, Honie of Rose, and Vineger, of each a like quantitie: and make thereof an Vnguent.

A cold Vnguent.

Take oyle of Rose, & Ware, of each five ounces, the iuyce of red Cowrd leaues, Right shade leaues, of each two ounces; Ceruse

Ceruse washed, burnt Lead washed in Rose-water, or Plantain water, of each halfe an ounce, Frankensence two drams, melt all together, and decoct it a little: and then take it from the fire, and put it into a Leaden Morter, wherein you must labo'ret it a good while, and so make your Baguent.

## An Vnguent for a sawse fleame Face.

Take Bay-butter one pound, Hony-suckle flowers, thre  
handfulls, stampe the flowers, and the butter together, and  
lay it in fuse for fire dayes space: then melt it and straine it,  
and put thereto quicke Wimstone, the weight of twelve pence,  
finely powdered, and so reserue it.

## An Vnguent for the Piles.

**T**ake Mollene, Archangell, red Fennell stamped small, of each a like quantitie, and as much Dslingie as of the Hearbes: Mire all these together, and lay it a rotting a wooke space: then Straine it and keape it so that ble.

## Another Vnguent for the Files.

Take Barrow, and Maybutter, and stampe them together, and apply them as hot as may be suffered.

### To make Unguentum Lipcium.

Take a quart of Joyce of Hony-suckles, and a pinte of Henie, and halfe a pound of white Copperas, and seethe them on the fire, and let them boyle till it ware blacke: then put in your Copperas in fine powder.

### To make Vnguentum Fanscome.

Take Ware one pound, Rose, Colophonia, of each two  
pound, Pitch one pound, Calves suet, one pound, Spong, butter  
halfe

halfe a pound, Honey two pound, Vylette two pound, Turpentine  
soure Ounces, Verdigrease and Ceruse soure ounces: and so  
according to Art worke it.

### To make Unguentum Egyptiacum.

Take Honey a pint, Vineger a pint, Allome halfe a pound,  
Werdigreace two Dunces, in fine powder: and so make your  
Inuent.

### To make *Unguentum Dunsinanicum*

**T**ake two ounces of **L**arge of **G**old, two drams of **L**apis **C**alaminaris, and soure ounces of **T**erra **s**igillata, and powder them small: then take a pinte of **D**yle, and put thereto halfe a pound of **M**are, and melt it with your **D**yle: and then take it off the fire, and put in your powders, and when it is cold almost, put in soure drams of **C**amphere in fine powder.

### To make an Unguent for the Skerby

**T**ake a Gallon of red Wineger, and one pound of the root of Bzonia, and seeth the rein till it be consumed: then take the roote thereof and beat it with Drsingie, and beate it very fine: then take one ounce of Argentum Vitrum well killed, and labour them all together very fine, and so annoijs therewith.

## To make an Vnguent for Vlcers in Childrens faces.

**T**ake Litarge and Ceruse, of each five ounces: the leuves  
of Ashe, and Wine leuves, of each thre ounces, oyle of Rose  
ses one ounce, Ware hals on Ware: relent your Oyle and  
Ware together, and beate your Litarge and Ceruse, and mi-  
ngle them with two volkes of rosted Egges.

## To make the Sinnitive Oyntment.

**T**ake Turpentine four Dunces, Harts greace, or the marrow of a Hart two ounces, oyle of Rose one ounce, white Frankensence halfe an ounce, oyle of Spike two drams, and halfe a dram of Spynium: and so worke it.

## To make an Vnguent for the Itch.

**T**ake thre handfuls of Allecompanie rootes, seeth them in thre gallons of water till they be soft: then take the Roots and scrape them, and take the white of them to the quantity of a pound, and beat them with one pound of Barrow-hoggess greace, and a quantity of salt, and a little Saffron: and so bring them to an Oyntment.

## To make an Oyntment for the Morbus.

**T**ake two Dunces of Vermillion, two ounces of Quick-silver, two ounces of Oyle of Bay, two ounces of Bozes greace, halfe an Ounce of Vineger, four yokes of Egges: and let them all together be laboured.

## To make the Dunsymitive Vnguent.

**T**ake Oyle Olive one pound, Rose one pound, Lapis Catinarius one pound, Ware halfe a pound, Turpentine and Sheepe suet, of each a quarter of a pound.

## To make Vnguentum Dulsum.

**T**ake Sheepe suet five pound, Rose in powder one pound, Roch Allom in powder one pound, and a quart of white Wine, boyle them all together: And if you will make it red, you may put into it one ounce of Vermillion in powder.

To

## To make Vnguentum Bassillidin.

**T**ake Ware i. pound, the best Pitch i. pound, Rose halfe a pound, Colophonia one pound, Cowes suet one pound, Oyle two pound, Bay butter halfe a pound, Turpentine four ounces, yokes of four Egges: Make all these in an Vnguent according Art.

## To make a Mundifigitive.

**T**ake Smalledge a little bagge full, one pound of Gringie, thre pound of Rose, a quarter of a pound of Ware: Stampe your Smalledge and Gringie together in a Wom Morter: then put it into a great panne, and set them vpon the fire till it be hot: then straine them through a cloth into a faire panne, till they begin to ware cold, then flate it off with a sicles, till you come to the water: then put in the Rose-water and Ware all together vpon the fire, and let them boyle altogether, then straine them through a Linnen cloth: and so make your Mundifigitive.

## To make Vnguentum Rose.

**T**ake Honey two pound, Rose one pound and a quarter, Turpentine two pound, Frankensence one ounce, Fennel, Semmins ben of each two ounces, Myrrhe and Hercole, of each two ounces in fine powder.

## To make Gibsons Incarnatiue.

**T**ake grene Wine two pound, Ware and Rose, of each halfe a pound, Dare suet four ounces, Frankensence, and Myrrhe, of each two ounces, Turpentine and the yokes of Egges as much as needes.

To

## To make a Yellow Incarnatiue.

**T**ake one pound of Rosen, halfe a pound of Frankensence, a quarter of a pound of Ware, halfe a pound of Chépes suet, halfe a pinte of oyle Olie, halfe a pound of Turpentine, and so make your Vnguent.

## To make another incarnatiue.

**T**ake oyle of Roses twelve drams, Rosen two ounces, Turpentine eight ounces, Ware six ounces, melt the Ware, Rosen, and Oyle together, and in the boylling put in your Turpentine, and the Juyce of Melerian, and so let it be cold, and as you occupie it put in oyle of Turpentine, and so kepe it.

## To make an Vnguent for the Piles.

**T**ake Barrowes greafe halfe a pound, burnt Allome one ounce, and the yolke of an Egge hard rostted, put these together, and make an oyntment, and annoynct your soze as hot as you can abide it.

Anotherfumetive *Vnguentum*.

**T**ake halfe a pound of Dêre suet, halfe a pound of Ware, one pound of oyle of Roses, halfe a pound of oyle Olie, of Lapis calunarinaris and Camphere two ounces, and so make your Vnguent according to Art.

## For the Blacke Iaudies.

**T**ake a quantitie of great Wormes, a quantitie of Herbes gracie, a quantitie of Arsmart, and the grâne of a Goose fudd.

To make *Vnguentum Foscum*.

**T**ake oyle Olie one pound, Saffron four drams, Colophonia, pitch, Pauiles, Gumme, Seropine, of each two ounces, Masticke, Olibanon, and Turpentine of each one ounce,

ounce, Ware a quarter of a pound, melt your oyle, and ther your Ware, and then put in the Colophonia, and after stirre your Pitch, Pauiles, and your Gumme, Seropine, and last your Turpentine, Masticke, and Olibanon, every thing being bruised, except your Pitch, and Turpentine. When you put in your powders, be euer stirring it with your spittle till it be full dissolved.

*Vnguentum Veride.*

**T**ake Small-genuine two ounces, Verdigreace two ounces, Masticke one ounce, Olibanon one ounce, Pay-butter one pound, oyle Olie one pound, Ware one pound, and so make your woyke.

*Vnguent Posteleris.*

**T**ake Galbom one ounce, Gumme Armoniac one ounce, Hera one ounce, Masticke one ounce, Apopanitie one ounce, Litarge Aure four ounces, Arrestologia one ounce, Olibanon one ounce. Widelion one ounce, Verdigreace halfe an ounce.

An Oyntment for the Stone and Collick,  
to be made in May.

**T**ake the buds of Brome-flowers, neare the shutting, halfe a pound of them picked from the Walkes, and beate them in a morter very small: that done, mingle them with clarified Pay-butter, as much as you shall thinke meete; and so keepe it close in a vessel eight dayes, then sãch it and straine it, as the other before, and therewith annoynct the Patients griefe very warme, Euening and Mornynge.



## OF PLAISTERS.

## PART. X.

To make a resolutive Plaister of great vertue. This Plaister is to reuelue Tumours and hardnesse, if it be laid thereon very hot, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolued: and it is made in this order.

**A**ke common Ashes, that are well burnt & white, and finely searced, one poand, Clay beaten in fine powder, halfe a pound, Carab one ounce: mix all these in an Earthen dish, on the fire, with Oyle of Rose, in forme of a Liquid Vnguent, and that y<sup>e</sup> shall lay vpon the place grieved, as hotte as y<sup>e</sup> may suffer it, and change it Morning and Evening, & y<sup>e</sup> shall see it worke a maruailous effect. Moreover, when the Pelechie commeth forth of a diseased, let him be folded in the same remede very hotte, and in fourre and twenty houres y<sup>e</sup> shall bee holpe, if y<sup>e</sup> be first well purged: for this is a great secret which I haue reuealed. This wod Pelechie, is (as it were certaine spots) like those which we call Godz tokens, the which comonly come to those that haue the Pestilent Feauer.

To

## PART. IO.

## Of Plaisters.

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To make a maturatiue Plaister of great vertue. This maturatiue doth open an Impostume without instrument and paine: And the order to make it, is this.

**T**ake the yolkes of Egges, two ounces, white Salt finely ground, one ounce, Pennes danc that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to superation, and breake it, lay on this Plaister Morning and Evening, a little, and in short time it will drawe forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.

## A Plaister Besslicon.

**T**ake white Ware, Rozen, Pine, Cowes suet, Stone pitch, Turpentine, Oliban, of each of these one ounce, and of Oyle as much as will serue the turne.

## An other Plaister.

**T**ake Walme, Wittonie, Pimpernell, of each of them a handfull, lay them in a fuse in a pottle of white Vineger two dayes, then let them be boyled strongly, till the third part be consumed, put thereto Rozen one pound, white Ware feure ounces, Mastick one ounce, Turpentine demi pound, and so make your Plaister.

## The Mellilote Plaister.

**T**ake Mellilote ten handfulls, let it be small stamped, and laid in fuse feure dayes in a pottle of white Wine, and then boyle it strongly, till the third part be consumed, then let it cole, and put thereto Rozen two pound, Percine one pound demi, Ware one pound, Deere suet demi pound, Mastick one ounce, Frankensence fourre ounces, and so make your Plaister according to Art.

S 2

The

## The Musledge Plaister.

Take March Mallowes rootes, Fenekrike, and Linsted, of each one pound, lay them in fuse in thre quarts of wa-  
ter, thre dayes, then boyle it ouer the fire a little, and so straine  
it to a Musslage, and take thereof one pound demi, and of Ly-  
targe of Lead fourre pound, of good Oyle sixe pound, put all ou-  
uer the fire in a great bessell, and so let it boyle with a soft fire,  
ever stirring it till it come to the forme of a Plaister accord-  
ding.

## Another Plaister.

Take the Juyce of Witteny, Planten, and Smalledge, of  
each demi pound, Ware, Rozen, and Turpentine, of each  
demi pound, Pitch fourre ounces, and so make your worke.

## A plaister of Camphere.

Take common Oyle demi pound, Ware fourre ounces, Se-  
ruse one ounce, Camphere demi ounce, and so make your  
worke.

## A Spiced Plaister.

Take white Ware one pound demi, Perosine one pound,  
Colophonia fourre ounces, Rozen demi pound, Deeres suet  
demi pound, Cloues and Rose fourre ounces, Saffron demi  
ounces, red Wine and water, of each a quart, boyle these toge-  
ther till they come to a Plaister.

## A Plaister called Apostolicum.

Take white Lead and red, of each one pound, Oyle fourre  
pound, stirre them all together, and boyle them with a soft  
fire, to the forme of a Plaister, according to Art.

## A Dry-

## A drying Plaister.

Take Oyle of Rose, Deeres suet, of each one pound, Terra  
Sigillat, Lapis Calumnaris, Seruse, of each one pound,  
Sanguis Draconis, thre Dunces, and Incense, of each one  
ounce: Turpentine fourre ounces, Camphere halfe an ounce:  
and so make a Plaister.

## A Playster for the Gowt Arteticke.

Take Orium, Saffron, of each one dram, in fine powder, tem-  
pered in the yolkes of thre Egges hard boyled, and oyle of  
Violets, or Rose, Plaister wise, applyed to the painfull place,  
and it easeth.

## A Plaister to slake paine.

Take crummes of white Bread fourre ounces, temper them  
with sweet Milke, and the yolkes of fourre Egges hard boy-  
led: and take of Oyle of Rose three drams, and in the making  
put thereto a little Turpentine and Saffron two drams, in fine  
powder.

## A playster against the coldnesse of the Nerves.

Take Ware two ounces, Euforbiuim, Castoris, of each halfe  
an ounce, Sheeps suet, and Pitch, of each one ounce, Tur-  
pentine a dram: and so make your worke according to Art.

## A good cold drying Plaister.

Take Oyle one pound, Ware ten ounces, Seruse and Ly-  
targe of gold, of eath fourre ounces, boyled with a soft fire,  
in Furnace wise.

## A red Plaister.

Take Ware, Deeres suet, of each one ounce, Lapis calamina-  
ris, Bolearmony of each one dram, Turpentine one ounce,  
Camfers

Camferre a drammme: put all together, and so make a Plaister.

A blacke Plaister.

**T**ake Ware and Oyle, of each a pound, Ceruse and Litarge, of each five ounces, Terra Sigillata, one ounce: boyle all together till it be blacke, and like a Plaister.

A blacke Plaister for old Sores.

**T**ake Litarge of Gold, and Ceruse, of each one ounce: the Cinders of Iron. Quilted Stozie fererie, six drams, Oyle of Rosees fourre ounces, new Ware one ounce, Strong Vineger two drams: and so make it according to Art.

A Plaister to dissolve hard things.

**T**ake gum Armoniac, Herapine, Bdelium, Oppoponacie: of each one ounce, oyle of Spike five drams, Turpentine two drams: the mell of Fennekrike, and Linseed: of each one ounce, the mell of Lupianes, as much as needs, and so make your Plaister.

An other blacke Plaister.

**T**ake Oyle one pound, Ware and Ceruse, of each halfe a pound, and so make a Plaister according to Art.

A Plaister against old Sores.

**T**ake Oyle sixtene ounces, Litarge of Gold halfe a pound, Vineger six ounces, Ceruse, Colophonie, Perosine, Pitch, Goates suet, of each two ounces, Dragons bloud, Terra sigillata, of each one ounce, Ware two ounces and a halfe: and so make a Plaister.

A cold

A cold Plaister.

**T**ake Litarge of Lead one pound, Oyle fourre pound, Vineger two pound, boyle them to a Plaister.

A Plaister to draw an Apostume.

**T**ake Galbanum, and gum Armoniac, of each one pound dissolved in fourre pound of Sugre, soz fourre dayes together, and then boyled till the Vineger be consumed, with a soft fire, according to Art.

A Plaister for the Lords marke de Wile.

**T**ake Virgin Ware two pound, Perosine two pound, Galbanum, and gum Armoniac, of each halfe a pound, Pitch fourre ounces, Dæres suet, Ceruse, of each halfe a pound: Cloues and Hace, fourre ounces, Saffron, to the weight of twelue pence, red Wine and water of each two pintes: Boyle these things till the Licour be wasted away, and so make a Plaister thereof according to Art.

The white Musilage Plaister.

**T**ake pure god Oyle eight pound, Litarge of Leade five pound and a halfe, Musilage of March mallow rootes, and of Fennekrike and Linseed two pound: Boyle all together, to the forme of a Plaister, with a soft fire, euer stirring it, then take and wash it in thre or fourre waters, and it will be very white.

A Spiced Plaister.

**T**ake Ware and Perosine, of each one pound, Crossine halfe a pound, Colophonia two ounces, Frankensence and Sates suet, of each feure ounces, Cloues and Hace, Oyle of Turpentine, and oyle of Spike, of each one ounce, Saffron halfe an ounce, red Wine two pound: and so make your Plaister according to Art.

A Plaister

## A Plaister for old Sores.

**T**ake Litarge of Gold, one pound, oyle of Rose two pounds, white Wine, a pinte, Wine a pinte, Vineger halfe a pinte, Mare, frankensence, and Myrrhe, of each two Drams, and so make your Plaister according.

## A Sparadropoe.

**T**ake Oyle a pound, white Mare thre ounces, Ceruse tenne ounces, Litarge of Gold, four ounces, boyle all these in forme of a Plaister.

## A drying Plaister.

**T**ake Jacobs Plaister, halfe a pound, Vnguentum lapis Caluminaris, one pound, and so make a Plaister.

## Oliver Wilsons Plaister.

**T**ake a pottle of Oyle, Mare two pound and a quarter, white Leade in powder two pound, of Sotorar callamitic, one ounce, Bengawin, one ounce, Labdanum, one ounce, Masticke, one ounce, of Camfere, four drams, and so make a Plaister.

## To make a Sparadropoe.

**T**ake Oyle a quart, white Leade one pound, the grounds of Vlerine four ounces, of white Copperas, two ounces, white Mare thre ounces, Vineger a pinte, Camphere, thre pence, woorth: and so make your Plaister according.

## To make the Mellilote Plaister.

**T**ake Rose eight pound, Mare two pound, Shepes Suet demi pound, the Juyce of Mellilote a gallon cleane straine,

ned, let your Rose, Mare, and Shepes Suet be molten, and cleane strained into a faire Pan, and then put to your Juyce of Mellilote, and set it ouer the fire and stir it well together till it be like a Plaister, then take it off the fire, and put to it a potte of red Wine, by a little and a little, ever stirring it, till it be almost cold, and labour it well in your hands for heaving out the wine, and so make it in roules and keepe it.

## To make a Seare-cloth.

**T**ake Mare one ounce, and a dram of Cuforbiuum, and temper it with oyle Oylue at the fire, and make thereof a Seare-cloth to comfort the shewes.

## To make the Plaister called Flowesse.

**T**ake Rose, and Perosine, of each halfe a pound, virgin Mars, and Frankensence, of each a quarter of a pound, Masticke one ounce, Harts fallow a quarter of a pound, Camphere two drams, beat all these to a powder, and boyle them together, and straine it thorow a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it coole a little, and then put to it four ounces of Turpentine, and stirre them all together till it be cold, and so make it in roules according to Art.

## Another Plaister.

**T**ake two pound of Mare, two pound of Rose, four pounds of Perosine, a quarter of a pound of Dære suet, two ounces of Cloues, two ounces of Hace, a quarter of an ounce of Salfron, one pound and a halfe of Libanon, and a gallon of red Wine, and put all these into a faire Panne, and set it ouer the fire, four or five hours, till yee suppose that the Wine be sodden away, and then take it off the fire, and stirre it till it be cold, and rowle it:

Take the Oyle of the wonder tops of green  
geneffa & put to me ordas in white wine  
To make the Plaster Occinacione.

**T**ake a quarter of a pound of Comin, as much Ware, as much Pitch, as much Rozen, and of saffron one ounce and a halfe, of Masticke one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incense halfe an ounce, Myrrhe a quarter, Salarmoniack a little, first take the Salt, and let it lye in god Wineger, and stamped in a Morter till it be well moyned all night and more, then take the Wineger, and the Gums therein and set it on the fire, till the gummes be well melted, then straine it, and set it on the fire, and let it seeth untill the Wineger the second part thereof be wasted, & so that there be but the third part left, then melt the Pitch and scumme it, then put thereto the licour that is left, then melt the Ware and put it to the Rozen, and the Turpentine, and ther take the Masticke, Incense, and Myrrhe: but looke that all the gums be beaten in powder, or that you cast it in, and see that you stirre it fast, when that they be well molten and medled, looke that you haue a faire Basin of hot water, and so dainely cast it in, then wryng it out of the water, then shake it against the fire as if it were ware: and annoynt your hands with oyle of Bay, and looke yee haue the saffron in fine powder and the other that was not put in besoze, and when you haue put in all the eight powders, make it vp in Rowles.

## To make a Plaister Inplumhie

Take Oyle one pound, Litarge halfe a pound: and looke that  
the Litarge be fine, then set it on the fire: and let it boyle  
vntill it waxe boylone, but not so long that it waxe blacke:  
then take it from the fire, and put it in a Basin of water, and  
make it in Wrholes.

A Plain

A Plaster of Camphire.  
Take Camomill oyle halfe a pound, whits Vellare soure ou  
ces, Geruse one pound, Camphers halfe an ounce, and se  
make your plaister.

To make a noble Plaister, for as soone as the Plaister is  
warmed, the paine will be gone, and it is called  
a Spice Plaister.

**T**ake Ware two pound, Deere suct one pound, Perosine  
four pound, Cloues and Hace two ounces, Saffron one  
ounce, Rozen sws pound, Pitch four ounces, now melt  
that which is to be molten, and powder and serse that which is  
to be powdered and sered, and melted altogether ouer a soft  
fire, except your Cloues and Saffron, and then take a quart of  
red Wine, and by a little and a little poure it to the salve, Stir  
ring it well together, and when it is cleane molton, Straine it  
into a cleane Pan, and then put to it your powder, Cloues,  
Hace, and Saffron, casting it abzoad vpon the said Ingredi-  
ance, and stirring it well till it be cold, then make it in towles,

## To make a speciall Plaister for all manner of cold Aches

**T**ake Verosine four pound, Rosin, and Waxe, of each two  
pound, Galbanum as much, Libanon as much, Mastick  
and Myrrhe, of each two ounces, red wine four pound, put  
your Mastick, Myrrhe, and Wine, in the cooling, it hath  
been proved, and when you need it, spread it on a Leather.

To make a Plaister that Sir *William Ferrington* let  
Squire that was his Prisoner goe for, quite  
without ransome.

**T**ake one pound of Litarge of gold, and make thereof small powder, & serse it well, then take a quart of oyle of Rose, & a pint

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a pinte of white Wine, and halfe a pinte of old Merine, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put in the Merine last, this Plaister will heale a Sparmole, and a Canker, and a Fester, and Wounds, and all other sores, if thou put thereto one ounce of Ware, Olibanon, and Myrrh, of each a dram.

To make Coulman Plaister.

Take oyle Olieue four pound, red Lead, and white, of each one pound, boyle them together till it ware blacke, and then put thereto Pitch one pound, and make it in rowles.

To make the Mellilot Plaister.

Take the Juyce of Hellilot, and Camomill, of each one pound, of Ware one pound, Rezen thre pound, Sheepe's suet a pound and a halfe, white Wine two pound and a halfe, and so make them all into a Plaister according to Art, for it is good.

To make the Deaguloune Plaister.

Take Dyle two pound, strong Vineger one pound and a halfe, Litarge of Gold one pound, Herdigreace one ounce, boyle them together till they be red, and so make it in rowles.

A Plaister for all manner of Sores, and especially for all greene sores.

Take of fine Suger and Burne, and each of them like much, and bruse them in a Morter, and wash the Wound with the iuyce of the same, then take the Herbs finely beaten, and mingle with them and the iuyce, a quantity of English Honey, and unwrought Ware, so boyle them together till it be all of one colour, then take them from the fire, and let them stand a while: then put it into a Basin of faire water, and so work it out into rowles, and lay it on Plaisters once or thrice a day.

Another

Another for the same approued.

Take the Hearb Salendine, and Rose Lake, of each equall quantity, then bruse them in a Morter, and take the iuyce of them, and put it into the wound, and annoyn the same therewith: that done, fill the wound with part of the brused herbs, and so binde it vp, and in shorste time it will heale the sore, as by profe hath bin saene.

A Plaister for the Stiche.

Annoyn your side with the oyle of Hellilote, then make a Plaister of the same Hellilote vpon a peice of Leather, and chaunge it but once a weeke.

A Plaister for the Plurisie.

Stamp well in a morter, four ounces of the rootes of wilde Mallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Pigeons dung two drams, mingle all together, and lay it right hot vpon the payne, and soone after the corruption will bzeake.

A Plaister for the Collicke and Stone.

Take Peritorie, Camomill, ground Juie leauas, Cummin: stamp them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Kernes as hot as may be suffered, and see that it lie close round about behinde and before.

A Plaister for the Headache, and for hot Agues.

Take red Pintes, Leauened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your Gore head, for it helpeth diseases in the Head, and also hot Agues.

A hote drawing Plaister, called Flowis.

**T**ake Rosen, Perosine, of each halfe a pound, white Ware four ounces, Frankensonce, four ounces, Patticke, one ounce, Dere suet four ounces, Turpentine four ounces, Camphers two drams, white Wine a Pottle: and so make a Plaister.

A Plaister called the Virtue of our Lord.

**T**ake oyle Oyle one pound, white ware two drams, Gal- buni, Crmonie, Opponacke two ounces, Litarge halfe a pound, Almons one dram, Verdigreace one ounce, Arists- Ugum longuam one dram, Peache, Pattick, of each one ounce, Lovell bayes two Drams, Incruse white one dram: Make the Plaister in this manner: take and temper the Galbum, Opponack, Crmonie, in god vinerger, two dayes naturall, and the other things to be prouided each by himselfe: then take the Ware, and melt it with Oyle in a Kettle, and the Gummes dissolved in Vinerger, in another vessell vpon the fire, till the Vinerger bee scdden away: then straine it vpon the said Oyle, as strongly as you can stirre it well: and then put in the Ver- digreace, the Astrologium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or old, and it doth heale moze then all other Plaisters, or Dyments.

A Plaister for a sore Brest that must bee broken.

**T**ake one handfull of Groundsill, a pinte of swete Milke, and a handfull of Datemeal: and seethe them together, Make a Plaister thereof, and lay it to it as hote as the patient may suffer it, and at every Dressing put in more Milke: this vs no longer then it breakes

A Plaister

A Plaister to heale it.

**T**ake one pound of Boares grease, and thre Garlick heads stampē them in a Morter till they be fine, and put both into a bōre, and put thereto Beane flower, to the quantity of two Egges: bray them together, and lay them to the Brest.

To make a Seare-cloath.

**T**ake Rosen, and Perosine, of each four ounces, Ware two ounces, Olibanon two ounces, Patticke halfe an ounce, Turpentine two ounces, and so make your Plaister.

## OF MEDICINES and Remedies.

Here followeth divers Medicines and Remedies for to heale all Diseases curable, by the grace of God; as also the nature and property of certaine Hearbes and Plants belo nging therunto. And first a most excellent Remedy to helpe the Fluxe of the Body, with a certaine discourse thereon.

**C**ure. **H**e Fluxe of the Body is caused of superfluous heat conceined in the Stomacke, the which ma keth a continuall solution inwardly, as yee may see by experiance of those that are troubled therewith: so so long as the cause is not taken away, all their meat doth ram into the matter, y which if it be so, that

is true which I do say, that the fures are a distemperance of the bodie, caused of hot and corrupt humours in the Stomack, and therfore if thou wilt cure it, it were necessary to extinguish the heats, and so take away the corruption, the which thou shalt do with the rednesse of Parte *Myllstare* written in this booke following, for that is the most soueraigne remedy that can bee found. But first ye shall take twelue graines of our *Petra Philosophala*, with halfe an ounce *Mel Rosatum*, and then take feure mornings together one scrupule of the rednesse of Parte, with halfe an ounce of *Sugar Rosate*, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

**S**eth *Roses* in *Vineger*, or *Tamarindes*, or *Gaules*, and while it is hote wet therein *Woll*, and lay it on the Stomacke for *Womif*, and on the *Pauill* for *Fluxe*, and on the *Reines* for *appsite*.

*Aleanet*, is to scoder *Wounds*.

*Aspaltum*, is *Tarre* of *Indie*, it hath vertue to draw and soother, for if the powder thereof be stroked on a dry *Wound*, it will soone close it, though it be both broad and depe.

*Oates*, hath Vertue to abate swelling, and to make things soft.

*Asarum*, maketh *Women* to haue their tearmes, openeth the veines of the *Wrine*, and maketh a man well to pisse.

*Asarum*, with *Hony* stregth *Wormes*, dissolueth *Winds*, and warmeth the Stomacke, clenseth the Liver, and veines of the Guts, and reines of the Mother, it putteth away *Fever* quotidian, and helpeth the stinking of venemous *Wormes*.

*Bolle*, if it be good, is as it were white redded.

*Ballestianes*, is the flower of the *Pomgranet*, and *Psidia*, is the rinde, and it hath vertue to restraine as *Bolle* hath.

*Brancha Virona*, hath vertue to make soft, or to retyen *Em-  
postume*.

*Bistorta*,

*Bistorta*, or *Tormentill*, hath vertue to straine together, comfort, and confound.

*Bedelion*, hath vertue to constraine together, it helpeth the *Empostume*, both within and without, it breaketh the *Stone*, and beateth the *Cough*.

*Cadamen*, is the rotes of *Parcely*, that hath vertue to dissolve, to consume and to draw.

*Camfer*, ought to be kept in *Marble*, *Alabaster*, *Lynseed*, or *Anyseed*: it is good for the *Gomora*, and to abate a mans courage.

*Coloquintida*, hath vertue to purge *Flegme* and *Melancholy*, and for the *Wroth-ache*, see the it in *Vineger*.

*Cassia fistula*, a *Gargacisme* made thereof, and of the iuyce of *Borell*, dissolueth the *Empostume* in the *Wlezend*, and also for swelling in the *Cheekes*.

*Creuse*, is good to engender good flesh, and to fret away euill flesh.

*Capers*, is good to defie cold *Humours*, in the mouth and Stomacke.

*Cucube* and *Quibebe*, the powder hereof with the iuyce of *Bozage*, is good for the cold *Waine*, and to comfort the *Waine*.

*Dragagant*, is of thre kindes, and the *White* is the best in cold *Medicines*, and the red in hote.

*Euphorbium*, his vertue is to dissolve, to draw, to aliae, to consume, to purge *Fleame*, and *Melancholly*.

*Esula*, is the rinde of *Eleberus Albus*, or *Peritorie* of *Spaine*, it hath vertue to purge *Fleame* and *Melanchollie*, and it is the best that pargeth next to *Scammonie*. Take *Esula*, five drams, *Canell*, *Fennell*, *Cardes*, *Anyseedes*, and use this with warme *Wine*, or other broth.

*Gum Arabic*, the white is cold, the red is hote in *Medicines*.

*Gariofiolate*, is *Aerate* his vertue is to open, dissolve, and consume, wher he is greene, the *Collica* passie.

*Hernadatus*, the white is the best, it hath vertue to dissolve, consume, and draw, and they principally purge *Fleame*.

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arus,

Iarus, Barba, Aron Calues fete, Cuckoo pintell, the leaues, and the rootes, and the gobets aboat the rootes be of god vertue, and the roote should be clouen, and dyed, they haue vertue to dissolve and lake.

Ipaguistidos, is gobets, that are found by the roote of the Dog-bryer, it hath vertue to straine together.

Iempus, is the fruit thereof, it hath vertue to dissolve, and consume: for the Strangury Iliaco, drinke Wine wherin it was sodden.

Licium, is god with the iurce of Fennell for sore Eyes.

Litarge, is god to close together and to cleane.

Louigesed with Cynamon, is god for the Liver, and Spleen, and Winde in the Cuttes and Stomacke.

Mamia, is god to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, greene or drye, bringeth Menstruum, and cleaseth the Mother.

Mora, is the fruit of the Cicomore tree, it hath vertue to dissolve, consume, and make cleane, it is god for the Quinsie, and for Costiuencie.

Nitrum, the whiter the better, it hath vertue to dissolve, and wipe away filth.

Oppanax, if it be clere, and draw to Cytrine colour, it is god, it hath vertue to dissolve and consume.

Oppium, that is not hard nor soft, is god, it hath vertue to make one sleepe.

Organum flowers, is god powdered to make Laxe, to dissolve, and to consume, and the powder put within and without, abateth blowne cheekees.

Oxifcentia, Phenicon, Dactilus Indie, Tamarindus, they that be god, be neyther too moyst nor too hard, and be somewhat blacke, and somewhat lower, the Ryne nor the sed shall not be used in Medicines, it hath vertue to purge Coller, to make Blood cleane, and to abate unkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side,

side, it is god to purge Melancholy blood, and Cardiacle, and Sinicapos, or Sincapos, with the iuyce of Borage, and Os Sexi, will make the teeth white.

Periatory, Pellatory, shall be gathered in Winter, and his vertue is to dissolve, consume, and draw.

Dog Fenall, the roote is god for the Strangurie, Disturie, and stopping of the Liver and Spleene.

Pineapples, the Kernels doe moysten and open, and is god for the disease in the West, or Cough, or Etike, or Consumpcion, and to increase god blood.

Damsons, be cold and moyst, in the third degré; gather them when they be ripe, and cleane them in the Sunne, and spring them with Wineger aboue, and then yee may kepe them two yere in a bessell: their vertue is to cole a man, and make his guttes light, and therefore they be god in feuers, against the costiuencie that commeth of drinelle, or of chollerick humors in the Cuttes, when they be ripe to cut, and when they be drye, soak them in water, and eate the Prune, and drinke the water.

Pistilium, is cold and moyst in the third degré; his vertue is to make soft and light, and to cole a Mans bodie, and to straine together.

Periotorie, while it is greene hath vertue to dissolve and consume the windes in the Stomacke.

Parslene, is good both raw and sodden, to abate unkinde heate in chollerick men.

Pitch liquide, hath vertue to dissolve and consume.

Ponticum, is god for the stopping of the Liver, and spleene that commeth of cold.

Storax, hath vertue both to comfort, and consume, and to steten Teeth, and comfort the Gummies.

Squilla, is a sea Onion, and that that is found by himselfe is deadly, his vertue is to purge, and to dissolve, but the outer, and inner parts shall be cast away, for they be deadly, and that which is in the middest, shall be put in Medicines, and it hath

more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge Fleame.

Scutifacre, hath vertue to dissolve, consume dawe, and purge, Fleame and Lytarge, and to put away heauinelle of the heart, and if it be put in his nose.

Seapium, is good, and hath vertue to dissolve, consume, draw, and lare, and heale, it is good for fallins downe of the Mother, with suffumigation, or suppositoy, and for the tearmes of secondine dead Childe.

Saracall, if it be with and sad, it is good, it hath vertue to straine together and to sooder. Crinke Calamint sodden in Wine, for coldness of the stomacke, and stopping of the Liver and Spleene, reynes and Bladder, and Iliaco passie.

Saterion, his root is greene, hath vertue to vnloose mans nature.

Saligem, his vertue is to dissolve, and consume.

Scabiose, while he is greene, hath vertue to dissolve, consume, and cleanse.

Dragons, take the roote, and cleane it, and drye it in the Sun, yee may kepe it two yeares, meddle the powder of Dragons with Soppe, and wet a tent therein, and put it driepe into a fester, and it will cleanse and enlarge it, and if there be a bone in it, it will drawe it out, or else loose it that yee may take it out lightly.

Sene, is to purge melancholy and Epilencie, and Feuer quattaine, and Emerodes for the Spleene, Liver, and Cardiacle sodden in water, and put to Sage, and make a syzope, or the Juyce of Rose and Suger.

Terra sigillata, terra sarasinica, terra argenta, is all one manner of earth, his vertue is to constraine together.

Turbit, if it be hollow, small, and of an Ash-colour, and guminie, it is good, it hath vertue to dissolve, and draw humours from the uttermost part of a mans body, and namely fleame, for the Goute, and Iliaca, and Podegra, and Chiragra, give him soure scruples of Turbit medled with some other Medicine.

Taplia,

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Taplia, or falters hearbe, his vertue is to purge aboue and beneath, both greene and drye, for it is never giuen by himselfe, he that stampeth it let him hide his face and eyes that he see not. Also heale or keepe close his testacles, or else they will swell, with this hearbe beggers doe make them leine on the Drapsie, and be nothing like.

Tartar, is the lœs of Wine, and hath vertue to dissolve, and wipe away filth, and to abate away a mans fatuynesse.

Take small powder halfe of foure drams, and cast there to the powder of Hasticke, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuarie.

Terbentine, a fumigation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or shepheards rod, hath vertue to straine together, to cole, and to fill that is emptie, and is good for the flure.

Bryona, or wilde Peppe, is hot and drye, the roote thereof maketh a woman to haue her tearmes, and deliuereth a dead childe or secondine.

Gingar, comforteth the heart, and make good digestion. Sugar, is temperate, hote, and moist, his vertue is to moisten and nourish, & to loose, if it be medled with cold things to cole.

The excellent vertues of Cardus Benedictus.

**I**t is very good for the Headach and the Hegrim: for the use of the iuyce of the powder of the Leaues preserueth and keepeth a man from the Head-ach, and healeth it being present, it quickeneth the sight if the Iuyce of it be layde on the Eyes. The Powder stanches blode that flowes out of the Nose, or commeth out of the Lungs: the broath of it taken with Wine, maketh an appetyfe. It is good for any ache in the body: it strengtheneth the members of the body, & falkneth loose sinewes and weake. It is also good for the Drapsie: it braketh also the Stone, and byreaketh

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breaketh an Impostume: it preserueth one from the Pestilence, if the powder be taken in water soure and twenty houres before a man come to the infected place. It is good for the dizzinesse of the Head: It helpeth the memory: It helpeth thick hearing: It is good for shrot wades, and the diseases of the Lungs: Some write that it strengtheneth the teeth: others write that it bryngeth downe flowers, & provoketh sleepe, and helpeth the falling sicknes. It is also good for falls and bruises: the Leaues pouoke sleepe: the powder is good agaist all poyson. the same put into the guts by a Clyster: It helpeth the Collick, and other diseases of the Gut: and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Juyce doth the same: the Leaues brysed are good for the biting of Serpents: for Burnings, and for Carbuckles. There is nothing better for the Canker, and old festering sores: the Leaues are good for Fomentations: and to be sitten ouer, being sodden in water, that the Vapour may come to the diseased places, against the stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

**T**HIS calloves matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts in to the end of the toes, for in that part of the toes that skin is called Epidarma; is hard, and will not suffer it to passe or exallate, and thers many times it engendreth a tumo in the skin with great hardnesse, and many times that tumo doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kinde of tumo is called commonly Callo, or Cornes in English: and I thought it good to call them crest, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and therefore

therefore I will shew thee our secret to help them quickly and with great ease, which secret was never knowne of any. First yee shall pare them with a sharpe knife unto the bottome, and there ye shall finde a certaine thing like matter, but if ye finde nomatter, ye shall pare it untill the blood doth appeare, then touch it with the oyle of Sulphure, and then dresse it with our Ballamo Artificiato, once a day untill it be whote. Keepe this as a secret.

An experimented science for hoarsenesse, though it hath long lasted.

**T**ake a soft Pightkerchisse, and warme it, take also a Head-pillow, warme the same also, and binde it with the kerchisse about the Head all night: doe this thre Pights one after the other, and keepe thy selfe warme, and beware of Cold Drinke, and Ayre, and it shall surely goe from thee without hurt, this same is also good for the Flix and Cough: give the Patient also Lycoprice in his mouth.

Against Hoarsenesse, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proved.

Garlick sodden and eaten, maketh a cleare boyce, and drincketh away Hoarsenesse and the olde Cough.

If a man stand in feare of the Palsie  
**L**et him eate euery morning two or thre graynes of Muscar seedes, and two Pepper coress: the same is assured for the same disease.

Of the cause of our Sciatica, and how  
yee may helpe it.

**T**HE Sciatica is a disease so called, because it commeth in that place of the body called Scio, and it is caused of an euill quality and grosse humors that are stated in that place, because they can not passe downe. And this is seene by expe-  
rience

rience dayly: for where that paine is, there is alteration, and the cure thecof is with Glysters, Vomits, Purgations, and Uncions, because the glysters doth evacuate those places next unto it, and so easeth the humor: the Vomit cleanseth the Stomacke, the Purgation doth evacuate the body downwards, the Uncions dissolve the winde, and by these meanes thou mayest help the Sciatica, as I haue done many times to my great credit and satisfaction of my Patient.

A Medicine for the Goute.

**T**ake a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soupe, and let all bothe till it be thicke, then put thereto the yolkes of fourte Egges, and when yee will vse it, drine it on a cloth Plaister-wise, hote.

A speciall remedy against the Goute.

**T**ake Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Suetwall, Hermodactyl, of each threepenny weight: Powder benedicta, four penny weight: and make it in powder, and vse it when you begin to ware constipacie or bound: Use these Herbes daily in your Pottage or Broath: take Heriou two handfuls, Scabious, Metfellen, Borage, of each one handful: Auen, Planten, Langdebafe, of each a quarter of a handful, wash them and binde them, and cast them into the Pot.

A Plaister for the same.

**T**ake Vnguentum Persiatum, Agrippa Dialte, Olei Ge*nevi* Laurian ounce: Emplastrum Ovi crorijone ounce, Terepariter, Resina pim parissimi pariter sed resoluenda dissoluentur,

soluentur, Et fac magdalione: take your powder in dayes and times convenient, at the first time two penny-weight, and as far as you thinke expedient.

Stubbes medicine for the Goute.

**T**ake a quart of red wyne Bees, a quarter of a pound of beans flower, halfe a quarter of a pound of Commine fine beaten, a spairefull of Wole Atmoniacke, halfe an ounce of Camphere, which must be put in at twise, and boyle them all together, till they be somewhat thick: then make it Plaister-wise, and lay it to the paine.

Another Plaister for the Goute.

**T**ake Occycronium Galbanum, and Melitonum, of each one a penny-worth and vll them: take a pound of Bone pitch, and an other pound of fine Rosin, one halfe ounce of Camphere, one quarterie of Daeres selvet, halfe a quarter of a pound of Commyn, and boyle them on a soft fire together, and therof make a Plaister vpon a peice of Leather, vng it as the other.

Another for the same.

**T**ake the Gall of an Dre, and Aqua Composita, of each a like quantity, as much of Dyle of Exeter, as of both the other, and laboure them all together in a pot with a sticke, the space of halfe an houre: When you haue so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, binde it to the soze.

For a pricke of a Thorne, or any other thing.

**T**ake Honey, and a god quantity of Chalke, and of the Gall of a beast into it, and boyle them together, and make a plaister of it, and as hot as you can suffer it, lay it thereto, Let the Chalke be scraped very small. Approved.

A remedy for burning and scalding.

**T**ake the white ~~Woll~~ of the belly of an ~~Hare~~, and if it be raw, lay it thereto, and it will never away till such time it be whole.

Another for the same.

**T**ake a Whistle called ~~S~~. ~~W~~ary thistle, stamp it and strain it, and take thereof two spoonfulls; and put to this three spoonfulls of Creame, and mixe them together, and annoynt the patient therewith.

To kill a Tetter or Ring-worme.

**T**ake the root of a red Dock, the roote is very red, and slice it, and lay it in Wineger a night, and after lay it vpon the Tetter, and tie it with a cloth hard, and it will kill the Tetter. Approved.

For a wind or a Collick in the belly.

**T**ake a Rose-Cake and toast it at the fire, with wineger thowen vpon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

**T**ake Mustard, Figgis, and Wineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a platter, and it shall helpe.

Against the Shingles.

**A**noynyt the Shingles with the ioyce of Mynts, and it will heale them.

To heale a wound in ten dayes, as by proofer  
hath beeene seene.

**S**tamp Camphire with Barrowes grease, and put it into  
the wound, and it will heale it. Approved.

For ache

For ache in the Backe.

**T**ake Egremont and Spugwozt, both Leaves, and Rootes, and stamp them small, then mingle them well with old Dares helvett, then smere or annoynt the grieved place there, with very warme, and after role it vp hard.

For to heale in fourre dayes the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

**T**ake an Onyon and cut him ouerthwart, and swing out the ioyce vpon the scalded place doing so every day twise, it will heale it quickly.

To heale the Itch.

**T**ake of Lapacium Acutum, or of Sozell, and boyle it in water, and wash therewith the diseased person: or else take the rootes of Lawzell, and being well brayed with salt and bread, annoynt therewith the body. The like effect is done with the decoction of Egremont and Sage, made with raine water, and washing therewith the sick person.

To heale Sores or Tetteres.

**T**ake of allayes of Ganabrinum, in powder, and of Oyle of Rose, as much as shall be sufficient: Take vnto an Oyntment. Or else bray Cockle and Winstone, and mixe them with Wineger, and make an Oyntment.

To remedy the swelling of the Legges.

**T**ake the ioyce of Walwort, of Ware, of Wineger, of Barley Sheale, of each a like quantity: Boyle it, and make a Plat, or poure by vrore to poure the sauge.

A good Drinke to strengthen the heart and all the members,  
if a man drinke halfe an Egge shell full of it morning and e-  
vening, with as much good wine.

**T**ake the best Aqua Vitz that you can get; and take a piece of fine gold, and make it glowing hot ten tymes, and squench it againe, the more you squench it, the stronger waxeth the water and better. Then put it into the same Aqua Vitz, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamor, both beaten: let them stand four dayes well stopped, and stirre it euery day once: but when thou wilt take it, then let it stand still unstirred that it may be cleare. This water warmeth the cold stomack, giveth strenght to all the members, specially to aged folkes that haue bene ouerlong sicke, whose strenght is commited: for it comforteth and strengtheneth the heart out of measure.

## A speciaall medicine to cause sleepe

**T**ake a spoonfull of Oyle of Rose, a spoonfull of Rosewater, and halfe a spoonfull of red Wineger, and temper them all together: then with a fine linnen cloth amoynt the patients head.

## An easie remedie for the tooth-ache

**T**ake a slice of the roote **Acogus**; of some called in English  
**Sladen**, or other **Wakanga**, which groweth in waters and  
marshes, this must be laid greene vpon the tooth. A peice  
of the greene roote of **Tojmentill** doth it likewise.

gerous to regent. For swelling in the throats, which often happens in winter time, especially in the night, when the air is cold and dry, is a dangerous disease, and may be fatal.

**T**ake white Frankensence; and cast a peice of it upon hot coales, then put a Thimble ouer it, & let the smoake there

of goe into the throte: that helpeth, and is oft times exper-  
imented and proved.

### For the Canker in the mouth

**T**ake halfe a pinte of Ale, and a sprig of Rose marie, and  
sæth them together, and skim your ale, And then put in a  
piece of allom as much as a spicke, and a spoonfull of Honey,  
and two spoonfulls of Honey-suckle water.

To make the face faire and the breath sweet

**T**ake the flowers of Rosemary, and boyle them in white wyne, then bath your face with it, and use it so to drinke, and so shall you make your face faire, and your breath sweet.

### A remedy for a red face or a red nose.

**T**ake Litarge of Siluer, and Wylstone, of each like much, and  
seeth them in Rosewater, and Wineger, and then with a lin-  
nen cloath wet in the said Wineger, lay it to the sore.

## A remedy to qualifie the Coppered face that is uncharable.

**M**ake a Bath with the flowers of Cammoniell, Violets, Rose, and flowers of water Lillies, then annoynt the place with Vnguentum Album, Campherarius, and mixe that oyntment with a little yellowe Burnstone, and quicksyluer killed with fassing suttle, and annoynt the late withall.

A speciall good dyer for all copperous faces.

**A** Bstaine from all salt things, spiced, frysed meates, and rosted meates: also from drinking of wine, so it is very euill: also Drayons, Dullard and Garlick are very naught: i frysed of which, you must take Purslane, Sorel, Lettice, Dops of Boxxage, with Soucody or endive in Pottage, or otherwise: Also it is necessary to be laxatine, and in sleeping to lay your head his.

An easie remedy to make the Teeth white.

**T**ake Vinger of Squiles, and dip a little pece of Cloth in it, and rub the Teeth or Gummis withall: the said Vinger fasteneth the Gummis, comforteth the rootes of the Teeth, and maketh a sweet breath.

To take away the stinking of the Mouth.

**Y**ee must wash your mouth with Water and Vineger, and chew Pastick a good while, and then wash thy mouth with the decoction of Annis-seeds, Mints, and Cloves, sodden in Wine. If the stinking of thy mouth commeth of a rotten tooth the best is to haue it drawne out.

A remedy for sore Eyes.

**T**ake the Juyce of Fennell, & drop thereof into the Eyes, Evening and Morning, and it shall heale the greise and paine.

A proued Medicine for the bleeding at the Nose, called the Ladie Maries medicine.

**T**ake the Shell of an Egge, the meate being very cleane cut, and put it into the fire till it be burnt very blacke and ready to breake, then take it out, and make thereof fine Powder, whereof ye shall blow through a Quill part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking breath.

**M**elt Honey, Salt, and Ale flower well together, and therewith rub the Gummis twice or thrice, then wash it with faire water, and it will helpe thee.

For an exill breath.

**G**eth two oyntes of Commix in fine Powder, & a pottle of white wine, into a quart: Then keepe it, using to drinke a little thereof warme at night, the space of fifteene daies, and it will helpe.

For

For the Head-ache, and cleansing of the same.

**C**heue Pellitory of Spaine in thy mouth, it will cleanse the Head, and also take away the Ache or paine.

To heale a swolne Face, that is hurt or marred by reason of some strange Scorching, which onely chanceth when the Sublime is not good.

**T**ake the Juyce of BarbaJovis, (in English Singreene) and rub your face with it twice or thrice a day. You may doe the like with the Juyce of Purplaine: but if your face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a frysing pan vpon a great fire, and get some Oyle out of them, wherewith you shall anoynt your face.

To make an aking Tooth fall out of himselfe, without any Instrument or Iron Tooles.

**T**ake wheate flower, and mire it with the milke of the heare called in Latine Herba Lactaria, in French Tintemaille, or Herbe Alerta, in English Spurge, that hath milke in it: in Greeke, Tithimales, which is an herbe well enough knowne, and thereof make as it were a pastel or doun, with the whiche you shall fill the hole of the Tooth, and leaue it in a certaine time, and the tooth will fall out of it selfe. Also if you wash your mouth every month once with Wine wherein the roote of the sayd herbe hath bene sodden, you shall never haue paine in your teeth. Also the decoction or powder of the flowers of a Pomegranate tree, being put in your mouth and betwene your Gums fasteneth Teeth.

To kill Lice and Nits in the head.

**T**ake the powder or scraping of Hares-horne, and make the Patient to drinke it, and there will no Lice nor Nits bee in his head, but if you will stroe the sayd powder vpon his head, all the Lice and Nits will dye.

To

To remedy or to helpe Blood-shotten eyes, comming by any Rheume, Fluxion, or such other like cause.

Take the tops or ends of wormelwood, which is an heare well enough knowne, and stampe it, mixing it with the white of an Egge and Rose-water, and make thereof as it were a Plaster, and spred it vpon a linnen cloth, which you may lay vpon the eye where the blood is, or els vpon both, and do this at night when you goe to bed, and the next morning take it off, and you shall see that this plaster shall haue drawne to it selfe all the blood, and all the rednesse that was in your Eyes, and so you shall be quit of it.

For the Tooth-ache.

Take the Rootes and Leaves of Chickwede, and boyle them in water, with the which you shall wash your mouth well, & hold it in your mouth a certaine space, & it will take away your paine.

To fasten the Gummes and loose Teeth.

Take a little Pyrrhe, and temper it with Wine and Oyle, and wash your mouth withall, and you shall see a wonderfull experiance. The Pyrrhe also killeth the wormes in mans body, and being chewed in the mouth, maketh a sweete bresath.

To take away the Tooth-ache.

Take Hysope, and make thereof a decoction with Vineger, & it being hote, wash your mouth withall, and the paine of the teeth shall goe away. The Hysope also being stampt and incorporated with Honey, & a little Nitrina, killeth the wormes in a mans body.

Against the Crampe.

Take and beat Witstone and Meruine together, and so binde it to your armes, or other place grieved, and it shall kill it, so having the paine againe.

A rec-

A remedy for the Collicke.

Take Wine, and rubbe your Fauill therewith, and champe Rosemary in your mouth, & it easeth the Collicke straight way.

A powder for the Collicke and Stone.

Take Parsely-seed, Marstrags, Alisander, Corander, the Kernels of Cherry-stones, Smalledge seedes, Louage, the rootes of Philipendula, of each a dram: Bay-berries, Iuy-berries, of each a dram: put to all these as much Ginger as they all weigh, and adde thereto halle an ounce of Commyn: this Powder is to be taken in Ale, halle a dram at once, thrice a day.

A Remedy for the Collicke.

Take a quantite of Wormes-seed, Grouncell-seede, Parsely-seed, Alisander-seed, Ashen-keyseed, Lepthorn-seed, or Berries, Philipendula dried, Marstrags dried, Sponeare dried, Graswicks dried, : mixe them together in drinke, and drinke it Morning and Evening, fasting.

A Medecine for the Collicke.

Take Pimpernell, Mustard, Crowsfoot, Gauriophrys, Pa-lickie, and binde them together well, and mingle them together with the blood of a Goate, and put thereto god Alligre a little, and let them stand certaines dayes after your discretion, and put them vnder a stillatoie, and distill a water thereof, this water is good for the Stone, whether that it be red or white, plaine or sharpe, or if it be hardened: If the patient doe drinke thereof every day fasting, the Stone shall breake and goe out like sand. Also if scabbed heads bee washed therewith, it will heale them, and there shall grow newe haire: and if the scabbes be washd therewith, of what manner soever it bee, hee shall be whole within thre dayes, or nine at the furthest. Also this wa-ter drinke fasting, makes a man to haue a good colour, and good blood.

blood, aboue all other medicines. Also this water drunke with Castorie twice in one day, destroyeth all Palssies, which is not dead in the snewes and members, for it comforteth snewes principally.

For the Collick and Stone.

Take halfe a pinte of white Wine, and a good quantitie of white Rose, scrape it, and put it into the white Wine, and make it luke warme, and drinke it once, twice, or thrice, as the patient needs, proued.

A Powder for the Stone.

Take the seede of Crowell, Bywome, Sarifrage, Alisander, Parceley and Fennell, of all these seedes like quantitie, beate them very finely together, and so drinke halfe a sponefull of powder, or a sponefull at a time in a draught of good Ale, and let it be luke warme in any wise.

For the Collicke.

Take Parceley, Water-cresses, Pellatorie of the Wall, vntill, of each a handfull, a dish of sweete Butter let the hearbes be cleane washed, and scethe them in a quart of running water, let your water bee taken vp against the stremme, let them sceth till you may make a plaister therof, then temper them together with a handfull of Wheate branne, and make a plaister, and let it be laid to the Patients belly beneath the Paull, and let him pat in his porridge, Pellatorie of the Wall and let the Patient make water, strained thorow a faire cloth, and thereby yee shall know and perceiue, whether it doth him good or not, and let him use this thre or four times.

A Me-

A Medicine to purge the Head.

Take Pastiche, Peritozie of Spaine, tame Cressis seede, Cockle-seede, Sotausacie, both the kindes of nestling powder, white and blacke, Ginger, Diamond, of each halfe a dramme made in fine powder, and mired together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a god space, but these bagges must first lye in fuse a prettie while in Vineger, and it will draw out Rheumes from the head wonderfully, and when he hath done, he must wash his mouth well with Wine or Ale.

A Medecine for a Scald Head.

Take Dayles rotes, and Ale, and stamp them with as much Bay-batter as needes, and amoynt the soze head therewith.

For the Head-Ache.

Take a god handfull of Red Rose leaves dryed, and a god quantitie of Cummin grossely bryised, and a god handfull of Camomill grossely bryed, and a quantity of browne leauened Bread: then mire them, and put it into a Linnen cloth, then quilt it, and set it into a Dish, vpon a Chafingdish, and spinkle the bagge with Rose water and Vineger, and turne it in the dish till it be as hote as may be suffered, to be laid to the noddle of the Necke: and let it lye till it be cold, and so use another, and keepe his head so hote as he may sweate.

For paine of the Head.

Take Marrom and press out the iuyce of it, and let the Patient take of it in his Nose.

For deafenesse in the Eares

Take the iuyce of Coleworts, and mixe it with warme water, and droppe it into thine Eares, and it will helpe.

To make Honie of Roses, called *Mel Rosarum*.

**T**ake four pound soudre ounces of Honie clarified, and two pound of the iuyce of Red-Roses: and let them boyle together till it be like a Sirrope.

Another making thereof.

**T**ake a pottle and halfe a pinte of Honie well clarified, with a pottle of white or red Wine, two pound of Red-Rose leaues: Boyle the Rose Leaues and Wine till halfe be waked, and then put in your Honie: and let it boyle till it be somewhat thicke, and in colour like a Sirrope.

For the Pockes.

**T**ake the Iuyce of Peny-Roiall, and young Tansie, and give the sickie Partie to drinke.

A true Medicine for the Iaudies.

**T**ake a handfull of Chery-Leaues, seeth them in a pinte of Milke, and let them boyle well: Then straine it, and drinke a good draught thereof to Bedwards, & in the mozung fassing, and the Iaudies shall auoyd from you by flege: or else drinke in the mozung this following. Take the wood Bayberries, pull the upper shell with the leaues from it, and take the second shell that is yellow, put thereof as much as a walnat into a cloth, and seeth it with a pinte of water, let it be well boyled, and let it coole, & then drinke it, this hath bene experimanted.

A Remedy for the Stone.

**T**ake the Stones of Pedlers, and lay them upon a hot tile: Stone: after that you haue rabbed and dyed them in a fairs cloth, then being dyed upon the tile Stone, beate them into powder, then take a parcell of Egge, & parly, and place it upon the fire, with Wheare and Butter, and thow in halfe a spoonfull of the said powder: and hereof you must drinke a good draught fa-

cting

kin in the mozung, and eate noy drinke nothing else for thred hontes after.

For the Liver that is corrupt and wasted.

**T**ake a good quantity of Liverworts and bruse it a little, and then seeth it in good strong Wine, with a quantity of Rue, berke, and use this medicine, and thou shalt be whole.

For heate in the Liver.

**T**ake the iuyce of sober Apples and sweet Apples, of each a pound or moze, as much as you thinke best, & two pounds of Sugar, mingle these things together, and let them boyle on a simple fire till it be thick as a Sirrope, and use this course every day fassing, with lyke-warme water.

For to make haire growe.

**T**ake and seeth Mallowes rootes and all, and wash the place whers Haire lacketh, and it shall grow.

For to take away Haire.

**T**ake Horsleaches and burne them to powder, and mingle it with Cysell, and touch the place where the haire groweth, and it shall grow no moze there. Approved.

To know whether a woman shall conceiue or no:

**T**ake of the iuyce of a Hare, and having fried and consumed it in hote water, give it the woman to drinke in the mozung at her breakfast, then let her stand in a hot Bath, and if there come a griesse or paine in her belly, she may very well conceiue.

To make a barren woman beare Children.

**T**ake of these little Sea fishes called in Latine Pollipodes, and roste them upon the coales with our Oyle, and let the woman eate of them, and it shall profit and helpe very much, haunting in the meane time the company of a man.

To make a woman haue a quicke birth.

**T**ake leaues of Dictarij, and Stampe them, or else make pow-  
der of them, and giue the woman that laboureth drinke of it  
with a little water, and she shall be deliuered incontinent with-  
out any great paine or griefe.

For all manner of Lamenesse or swellings.

**T**ake a handfull of Lime, a handfull of Lauender cotton, &  
a handfull of running Strawberries that be like to a String,  
and so cut them small, then beat them in a morter, with soure or  
the young Swallowes taken out of the nest very digge and  
quick, beat them together wathil ye see neuer a feather of them  
whole: that done, take a penny worth of May butter clarified,  
and mingle it in the morter with hearbes, and so let it stand  
soure and twenty houres befoze they seeth: when you haue so-  
den it, bse it as before you are taught, as well in preseruing of  
it, as in vng of it.

For to stay the Laxe or Fluxe.

**T**ake Plantine, otherwise called Weybred, leaues and rootes,  
and wash them in faire water, and then Stampe them, and  
take a god quantity of the Iuyce and put it to old ale, and make  
a posset therewith, and after take the ale Posset, and clarifie  
it vpon the fire perfectly, and let then the patient drinke it  
blos warme, in the morning and eueming, without taking oþer  
ther drinke, the space of two houres either before or after.

A speciall remedy for the Stone.

**T**ake a quantity of Amulcedes, Lycorice, Fennell rootes, and  
Barley rootes, Meysons, and Currants, and let all these be  
boyled in Wþay, from a pottle to a quart.

For the sweating sicknesse.

**Y**þe must take a good spoonfull of Treacle, þþe spoon-  
fulls of Vineger, þue spoonfulls of water, and two spoon-  
fulls

sals of the iuyce of Suckfoyle, swing them all togster, and  
drinke them luke warme.

For him that pisseth Blood.

**T**ake a good quantity of Rew, otherwise called hearbe  
Grace, and dry it so that you may beat it to powder, and  
then take the powder and drinke it with ale: and it will change  
the Wine.

For the Canker in the Mouth.

**T**ake white wine, and a penny-worth of Ginger in powder,  
and let them seeth awalme together, and wash the sore place  
with a feather, and drinke not in one houre after, and þþe shall  
haue ease in seuen dayes, on warrantise.

A powder for the same.

**T**ake Sage Pimpernel of each alike quantitie, and halfe so  
much Barcely as of them both, shred them, & Stampe them  
small, and put thereto a little burnt Allome, and then take it  
up, and drye it, and beat it to powder and keepe it, soþ it ne-  
uer falled.

To know the fester and Canker.

**H**ere you may learne whereof, and of what manner the  
fester commeth, and also the Canker, it commeth of a  
sore that was ill healed, and breaketh out againe, and if it be in  
the flesh, there doth come out water, if it be in the greate, there  
commeth out browne lie: and if it be in the bone, there com-  
meth out as it were thicke blood. A fester hath a narrow hole  
without and within, and a fester is seldomе sene, but it hath  
moþe holes then one, and the Canker hath alwaies but one  
hole.

For

For a Canker in the bodie.

**T**ake the rootes of Dragons and cut them in small pieces, and lay them to drye, and make powder thereof, and take a penny weight of that powder, and put it in water all night, and on the morrow poure out that water, and put thereto white wine and then seethe it well, and let the patient drinke thereof warme, and in thre dayes he shall be whole.

For a Canker in a womans pappes.

**T**ake the dung of a white Goose, and the iuyce of Selon, dñe, and bray them together, and lay them to the soze, and it will kill the Canker, and heals the pappe.

A good powder for the Canker.

**T**ake Copperas, and Koch saunders, and Werdigrease, and Salarmonic, and beate them to powder in a brasen morter, of each a like quantitie by weight, and put the powder in a bessell, and seethe it on a charcole fire till it glowe, and then take it downe, and let it coole, and after make powder thereof, and that powder shal destroy the Canker, on warrantise.

A good freate for the Canker, Fester, Botches  
and Sores, old and new.

**T**ake virgins ware, barrows greate molten, ana one pound, Perosien demi.ounce, and of Masticke, and Olibanon ana one ounce, of Meride demi.ounce, Pitch demi. pound, beate all these, and put them in a panne, and melt them, and when it is molten loke that the Meride be ready beaten, and put it in and let it fall for cleaung to the bottome of the bessell, and then take it downe, and let it coole, and so y<sup>e</sup> may straine it, and wet

the

the panne that it shall be strained into soz cleaung thereto, and with a feather put away the corruption, and take hēd to a soze that is ill healed, and that the place breaketh not out againe, soz being vsis wekes old and moze, it is both perilous & doubtfull of a Canker.

To sleake the Canker or Marmoale.

**T**ake a pecke of the ashes made of Ashen wood, and ashes of Date straw, and put hot water on them, and make a gallop of Lie, and put thereto two handfuls of Barkedust, and let it stand a day and a night, and then clese it thowzow a canuasse, and then take the same dust, and put it in againe, and put thereto as much Allome, and halfe as much of Madder crops, and put them in a pot, and let them boyle almost to halfe, and euer stirre it that it grow not to the bottome, nor runne ouer, and after clese it through a cloath, and let it coole, and when it is colde take a quantitie thereso, and wet a linnen cloath therin and lay it to the soze.

For the Canker in the mouth.

**T**ake seven spoonfuls of Honey, and clarifie it in a pewter dish, and then put into it demi. pinte of white Wineger, and roch Allome, the quantity of a Paselt nut, and a spoonfull of Bay salt, and let all these boyle together, a quarter of an houre, and then take of dyed Rose leaues, and Sage, ana a handfull, let them seeth together the space of a quarter of an houre, and los the patient wash his mouth therewith, and lay the leaues to the soze, and if the liquo<sup>r</sup> be to thicke to wash your mouth with, then take running Water and white Wineger, and a spoonfull of Honey, and boyle them well as before.

To make a red Water to sleake the Canker.

**T**ake thre handfuls of Rose, bray it in a morter, and put thereto a quart of Wineger, and Madder one ounce, and take halfe a penny weight of Allome, and beate it to powder and

put thereto, and let it so rest nine dapes or moze, and then take them out, and straine them through a cloth into a cleane glasse, and stop the vessel close, and keepe it.

To take away the Canker.

**T**ake Martlemasse Beefe that hangeth in the Rooste, and burne it to pouero, and put the powder into the soze, and it will heale the Canker.

For the Canker in the Mouth.

**T**ake Hearbe Grace, Lauender, Cotton, Sage, Honysuckles leaues, Rosemary, and ana, wash them and stampe them with a little roch Allome, and a little English honey, and put them into a faire dish, and when yee dresse a soze mouth therewith, take as much as yee thinkes will serue, and take a few Sage leaues and wash thy mouth, and lay it to thy Gummes, and if yee put thereto a little Pepper, and Bay salt, it will be the better.

A powder for the Canker.

**T**ake one quarter of a pound of Koch Allome, and burne it in an earthen vessel, that there come no ashes thereto: then take Argo, one halfe ounces, and one quarter of an ounce of Bolearmoniacke, and make all these in fine powder alone, and then mixe them all together, and put them into a Bladder, and keepe it close: and when yee will minister it, wash well the soze with the water, and then lay on the powder, and so dresse it once in the day, and it shall helpe him.

For Canker, Fistula, Warts, or Wounds, new or old.

**T**ake a gallon & a halfe of running Water, and a pecke of Achen ashes, and seeth them, and make thereof a gallon of Eye, and put thereto a gallon of Tanners boose, and powder of roch Allome, and Padver, a pound: and seethe all these, and let your parme be so great, that it be little more then halfe full, and when

when it riseth in the seething stirre it downe with a ladle, that it boyle not ouer, and let it stand thare oz fourre houres till it be clere, and all that is clere straine it thorow a good thick Cambric, and then wet therein a ragged cloath and long linct, and lay it on the soze, and this is good for all the diseases aforesaid.

A good medicine for the Canker and Sores.

**T**ake a pottle of cleane running water, or white wine, sage, Rosemary, and Hinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and for the Canker put in a little white Coperas and Camphire.

For the Canker in the mouth.

**T**ake Plantyn, Wittonie, Egrimonie, Violets, and Woodbind, and boyle them in wine or water, with Rose, Pyncie, Pimpernell, and græne Walnuts, and therewith wash fourre times in a day, and hold it in your mouth hote, and therewith wash.

For Canker old or new, or Marmole.

**T**ake Smalldenge, Wormewood, græne Walnuts, Lillies, heale, Pimpernell, the roote of Floure-delice, Plantyn, ground Iuie, Wallwoote, House-earre, Celondine, Mynthes, Wittonie, Egrimonie, Violets, Charuell, Colwootles, Aunce, Stamps all these, and rot them, and scie them in Barrowes grease, Sheeps tallow, and Honie, and make thereof an oyntment with Turpentine, Wax, Rose, Pitch, Gum, Frankensence, burnt Allome, and powder of Tanners bark.

For the Canker.

**T**ake the powder of Hauen, Honie, creame, and white wine, and mixe them altogether, and melt them ouer the fire, and when

when it is hote, with a linnen cloth wash therewith thy mouth, and when the hore is well washed, put thereof into the griesse, with Lint, as hote as may be suffered two times a day, and bee whole.

For a Canker in a mans body, and saue the man.

**T**ake the rotes of Dragons, and cut them, and drye them in gobbets, and make powder of them, and take a 9:0. weight of that powder, and seeth it in white Wine, and let the Aleke drinke thereof warme, fasting, and in three daies hee shall be whole.

For the Head-ache.

**T**ake Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay an other of the same heate, and doe so thre or fourre times, and it is done.

Another for the same.

**A**lso take and make Lye of Merven, or Witton, or Wormwood, and therewith wash the Head thrice a week, and it shall doe thee much good, and take away the Ache.

Another for the same.

**T**ake the heurbe called Bursa Pastoris, and byaise it, and lay it to the hart of thy Gote, and it helpeth both the Headache, and the Conthache.

Another for the same.

**T**ake Witton, Merven, Selondine, Marrows, Meler, Gallwort and Hage, and a quantity of Pepper, and Rose, and seeth them all together in water, and straine it through a cloth, and drinke it fasting.

And

Another for the same.

**S**taine Wittonie, and lay it on the head vndre the cappe, & binde it to thy head.

Another for the same.

**T**ake Sage, Wittonie, and Rose, with Wormwood, and scethe these in faire water, and then put out the same water into a vessell, and then grinde the same Herbs in a Morter small, and then take of them and of the liquor, and temper them with Wheate brantie, and with the rest of the liquor wash the head, and then lay a Plaister thereof vpon the Pould, and let it lie there a day and a night, and do so thre or fourre times. Item, ye may take rotes and leaves of Jimroses, fresh Butter, and Tarre boyled together.

Another for the same.

**T**ake Aunce, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and binde to the griesse.

Another for the same.

**T**ake Wittonie, and Camomill, ana a handfull, and scethe it in a pottle of Wine to a quart, and wash thy head with the liquor, and if it be the Pegrin, it shall helpe thee.

Another for the same.

**T**ake Frankensence, Dones dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaister thereof where the griesse is.

Another for the same.

**T**ake the white of an Egge and beate it well, and take a way the froth, and put thereto Rose-water, and the powder of Al ablaister: then take floure and wet therein, and lay it to the Temples, and when it is drye, wet it againe: use it thre or four times.

Another for the same.

**T**ake Verner, Wittonie, Wilmeswoode, seeth them well, and wash the Patients head, and after that make a Plaister, and lay on the other part of thy Head on this manner: take the same Hearbes before said when they are sodden, and laying out the Juyses of them, then take the hearbes and stampe them in a Morter, and temper them with the water they were sodden in, and put thereto Wheats bran to couer the iuyce of the hearbes that goe not out, then take a garland of Linnen cloth, that will goe about thy head, and binde the Plasters in it, as hole as the patient may abide it, and then put on a cappe ouer that.

Another for the same.

**I**f the paine come of hole humours, take a quantity of Vorse, leeks, and distill it as much as you please, and with the same water wash thy temples, and thy sozehead, and then dippe a linnen cloth therein, and lay it on thy sozehead, or thy temples.

Another for the same.

**T**ake Margerom, and greene Iuy leaves, Wittonie, and Verner, of euery one two handfulls, cut them small, and beate them in a Morter, and seethe it in two penny-worth of fresh Butter, and stirre it till it ware very greene, and so let it stand nine dayes in an earthen pot, then seethe it agayne, and stirre it well and straine it, and keepe it in a faire vessell, and when you ned warme a little thereof in a Hawcer, and annoynt your temples therewith.

An

Another for the same.

**T**ake a quart of white Wine, and Horehound, two handfulls, and Camomill, one handfull, and boyle them together, and therewith wash thy Head; then take Wheate bran, and put to the hearbes, and boyle it, and make a Plaister, and lay it to thy head.

Another for the same.

**T**ake the Juyses of Belondins, and good Vineger, mingled and made hole, and with a sponge or a linnen cloth lay it to thy sozehead, it quencheth great heate, and purgeth it that it come no more.

Another for the same.

**T**ake the Juyses of Pimpernell, and put thereto Bay butter, and frye them together with a soft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleanse the Head.

**T**ake Aloes one ounce, Myrrhe, halse an ounce, Garlickie iiij. drams, Saffron in powder, halse a penny-worth, and mingle them together in fine powder: then take the Juyses of Coleworts, and put them to your powder, and make it as thicke as pappe, and somewhat more stiffer, and make Pills thereof, as bigge as small Pease, and when you goe to Bed, take four of them, and roll them in fine powder of Licozice, and cast them into your mouth, and swallow them downe.

For the Headach comming of the stomacke.

**T**ake Fumitory, Camomill, and Roses, and seethe them in white Wine, and make a Plaister, and lay it hot thereto.

For Ache in the hinder part the of Head.

**S**tampe Sage with the white of an Egge, and temper it with Vineger, and lay it thereto.

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## A principall Medicine for the Head.

**T**ake Cummin a quantity, and lay it in Wineger one night, and on the morrow put out all the Wineger, saving a little to keepe it moist, and strie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, yee shall bee whole.

## For a man diseased in the Liver and Spleene.

**T**ake barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a gallon, and sethe them till they be halfe wasted, and then straine them thorow a cloth into a vessell, and let it stand so all night, and then on the morrow, stree off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you need annoynct the Spleene therewith.

## A drinke to be vsed after this Oyntment.

**T**ake the rootes of young Ashen plants, cleane washed, one handfull, and Wormewod, ana, and let them sethe in Wine, from a gallon to a pottle, and let the patient drinke thereof, at morning cold, and Cuening hote. Probatum.

## A Plaister for the Spleene.

**T**ake drye Willies, March Mallow rootes, Alexander seede, of each one ounce, of the barke of Elme, the barke of Ashe, Brome seede, of each two ounces: all these being in powder, let them be sodden in Strong Wineger, and so let them sethe, till they be sodden drye: then put thereto powder of Cummin demi. Dram: powder of the barke of Capers, one ounce demi. Powder of Rose, thre drams, then afterward put thereto Gum Armoniac, one ounce thre drams, dissolved in Wineger, and then with ware Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.

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## A principall Medicine for the Head.

**T**ake Cummin a quantity, and lay it in Wineger one night, and on the morrow put out all the Wineger, saving a little to keepe it moist, and strie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, yee shall bee whole.

## For a man diseased in the Liver and Spleene.

**T**ake Barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a Gallon, and sethe them till they be halfe wasted, and then straine them thorow a cloth into a vessell, and let it stand so all night, and then on the morrow, stree off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you need annoynct the Spleene therewith.

## A Drinke to be used after this Oyntment.

**T**ake the rootes of young Ashen plants, cleane washed, one handfull, and Wormewod, ana, and let them sethe in Wine, from a Gallon to a pottle, and let the patient drinke thereof, at morning cold, and Cuening hot. Probatum.

## A Playster for the Spleene.

**T**ake drye Willies, March Mallow rootes, Alexander seede, of each one ounce, of the barke of Elme, the barke of Ashe, Brome seede, of each two ounces: all these being powder, let them be sodden in Strong Wineger, and so let them sethe till they be sodden drye: then put thereto powder of Cummin demi. Dram, powder of the Barke of Capers, one ounce demi. Powder of Rose, thre drams, then afterward put thereto Gum Armoniac, one ounce thre drams, dissolved in Wineger, and then with ware Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.

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Another for the same.

**T**ake the topes of Acomes, Rose leaves, Cilander seede, To nimiseede preparated, of each one ounce, Strado Arabix, Gilangi, of each two ounces, Sulphur, I, Saltpaeter demi ounce terrified, mire them and put them in a bagge quilted, quilted, or basted.

A Drinke for the same.

**T**ake the iuyce of Licorts, vae vence, Fennell seede, Aniseed, and Juniper, ana demi ounce, pownd it in a Morter, and drinke it.

For the Spleene.

**T**ake three sponefulls of the iuyce of Rose leaves, in white wine, or else of the iuyce of Egrimonie, and drinke it these or foure moornings fasting, and yee shall be whole.

To purge and amend the Heart, Liver, Spleene, Stomacke, Lungs, and Braine.

**T**ake Langde bæse, Alexanders, Water cresses, young Mallowes, Borage, red Fennell rootes, Parcely rootes, Mercurie, Harts tongue, Nippe, and Clarie, and make thereof pottage, or else stew a Conie, with a piece of a Hurloyne of Breef chopped, in small pieees, with Melfons, or Carrans, and a little Suger, and colour them with Sanders, and keepe the stewe pot close, use this Medicine, when the Spone is in signes expulsive.

To dissolute the hardness of the Spleene.

**A** Moniacum dissolved in verry Harpe Winger, and stoken upon Leather plasterwise, and applied to the Spleene, will mollise the hardness thereto, and it may lie thereto seuen weekes and never be remoed.

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A Soueraine Medicine for the Spleene, and to clese the blood.

**T**ake Harts tongue, wilde Hoppes, Lettice, Borage, with the floweres of Fumitorie, Parcely rootes, seethe all these in Whay, and clarifie it with whites of Egges, and straine it, and drinke it first and last, during a moneth, and it shall helpe your Spleene, and clese your blod, and comfort you many wayes for your health.

For the Spleene.

**T**ake Camomill floweres, wheate branne, and a pinte of white wine, boyle them together, and put them in a bag, then take vayles of Violets, of Linseed, and of Lillies, ana a penny-worth, annoynct therewith, and put your bagge hot thereto.

For Acke in the Backe.

**T**ake a great Onion, or two, and roast them in the imbers, then Campe them, and straine them out of the Juyce, and mire it with as much Palmesie as Juyce, and drinke thereof blod warme, first and last; Probatum.

To stay the Backe, and helpe him that consumeth.

**T**ake the rootes of Parcely, Fennell, Camfire, and of Borage, Planten, Borsa pastoris, and Knot grasse, and make broth with them of young Hens, Capons, and Button, Rabbits, Veale, and put thereto a Date or two, and yee may seethe them in pollet Ale made of white Wine.

Another for the same.

**T**ake white Archangell, Comsye floweres, white Lillies, white Roses, white Hollyhocks, Knot grasse, Clarie, and Campe them, and take a pottle of Rushadins, and a pinte of

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of Ale, with the pith of an Oxe backe, and thre capped Dates, the stones taken out, and beate them in a morter small, and then put in some of your Muskadine, and grinde it, and some of your Ale, and stir it, and seeth the rest thereof, also the yolks of thre new layd Egges, the strings taken out, and beat them well, and put thereto Synamon, two penny-worth, and hole Rose, one pennyworth, and seeth all these to a quart.

For the Bladder and the Reines.

**T**ake the seedes of Plantain beaten in a Morter, and seeth them in Wine, and drinke thereof alone.

To stay the Backe.

**T**ake the pith of an Oxe backe and scald it, and then straine it out of the skin, and shred Pippe, and beat it in a Morter with the said pith very small, and then put thereto a quart of Milke, and straine it, and then seeth it with fine or fife Dates, and a graine of Amber-greese, and powder of Ginger, and let the patient drinke often.

For Ache in the Backe and Limbes.

**T**ake the marrow of an Oxe, and oyle Olive three spoonfulls, and the yolkes of Egges, and Butter, ana, Pepper one ounce, then take the milke of a woman, and mingle it together, and annoynct the sick therewith.

To take away the paine of the Reines of one  
that is low brought.

**T**ake thre quarts of white Wine, and boyle therin a red Cock, and put thereto a handfull of red Pip, a quantity of Clary, and the roots of red Fennel, Parts longus, a stick of Synamon.

Synamon bruised, Dates, great and small Raisins, with a few Prunes, seeth all these together, till the Strength of the Cocke be in the broth, and put therein one ounce of Manus Christi, and use this Morning and Evening like Warme.

A Plaister for the Reines.

**T**ake Callamint, Camomill, Worpewood, Peritoxie, Hockes, and bray them in a Morter, with Oyle, or Butter, or Deeres and Shepes suet, and grease of a Boare, or Barrow-hogge, with a quantitie of Cominin, and lay it in a Plaister both behinde and before.

For all diseases in the backe.

**T**ake the rootes of Dales, of Plantain, of Bursa pastoris, of Centimodum, and the Cups of Acorns, ana a handfull, and of Bolearmontae two ounces, and of Harts-horne burnt, ana, and also a Backe Conie that is fat, and let all these be sodden together in white Wine and water, as much Wine as water, till the Conie be consumed, from the bones the flesh, then take away the flesh and the bones from the broth, and so let the broth stand till it come to a Jelly, & when you are in your bed, cause your Back to be therewith annoyncted by a Chaffingdish of coales, thre nights together, and lay thereon a warme linnen cloth, and it shall helpe you by Gods grace.

For paine in the Bladder, and to make it whole for euer.

**T**ake thre rootes of Smalledge, and wash them faire and cleane, and cut them small, and seethe them in a quart of faire water, till thre parts of the water be consumed, then straine it, and take fourre drams of the powder of Bittonie, and put thereto, and drinke the said water, and be whole.

## Against running of the Reines.

**T**ake one pound of Jordaine Almonds, and blanch them, and parch them, and grinde them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then seethe it with Suger, and Synamond, and when it is cold put thereto a dramme of Maltick in fine powder, and vse to eate thereof and be whole. Probatum est.

## A Syrope for the backe.

**T**ake the rootes of Enula Compana cleane scraped, and slice them thin, & lay them in faire running water thre daisies, and shifte them every day, then at thre daisies end take them out, and put them in a gallon of faire running water, with a quart of Honey, of Licorice one ounce, scraped cleane and sliced, and of Anniseed one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the licour, washing them one by one, and when they be cut, lay them on a faire blyth, and so let them lye 24. hours, and then take the rootes and weigh them, and for euery pound of your rootes, take a pottle of Muskadine, and white Bassard, and put your rootes therin, and put thereto two pound of fine white Suger, two or three whole Maces, boyle all these to a syrope, with your roote, and then put it into a pot, and when you occupie it, let the Patient eate of the rootes and drinke a sponefull of syrope, with your rootes, and then put it into a pot, and when you occupie it, let the Patient eate of the rootes and drinke a sponefull of syrope after it. Morning and Evening. Probatum est.

## To prouoke Menstruum Mulieris.

**T**ake powder of Peeter, Bittanie, Parrotseed, in white Wine and drinke it.

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## Another.

**T**ake Mugwort, Belondine, Marigold, Veruen, Pippe, ana nine crops thre dayes before the change, and thre dayes before thefull of the Moone.

**T**ake Germannder, and the rootes of red Madder, and seethe it in Ale, and giue it her to drinke or else take Radices, Et semem pionæ, red Sanders and Suger, and vse it as aforesaid.

**T**ake Cotula Fetuda, the which is like Camomill, but it kin-  
beth, and make a fomentation thereof.

**T**ake the Juyce of Mercurie, and Honie, and flower of Cee-  
kle, as much as will incorporate it, and make thereof lit-  
tle balles, and giue her one or two of them, and she shall haue  
Menstrum, also it shall after dispose her to conceiue, for it hath  
seldome failed, and is well proued.

**T**ake the Blacke seed of Pionie, and bruise them one by one  
to the number of nine, and picke the blacke huskes, and in  
a Posset breake them to powder, eate and drinke the said pos-  
set at times aboue laid in the second Medicine. Pro eadem.

**T**ake the rootes of Gladion, and Arsmart, and seethe them in  
good white Wine, or Wineger, and when they be well sod-  
den, take them from the fire, & let the woman sit ouer it, so that  
the age may strike up, and none goe away, for this is proued.

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Another.

**T**ake Biltonie, Puliall, Riall, Centorie, ana a handfull, seethe them with Wine or water, till the two parts be waſed, and then cleſe it thorough a cloth and drinke it.

Another.

**T**ake Walme, Margerom, Slope, Marigolds, ana a handfull, and ſæthe them from a pottle to a quart upon a ſoft fire, and ſo take it and drinke it every morning fasting, and if it be bitter, put thereto Huger, and vſe it.

To stop *Menſtruum Malicis*.

**T**ake the blackest holly-hocks that yee can get, and take the flowers thereof, and make them in powder, and drinke them, and wash the place with the water of Louage.

Another.

**T**ake the water of Dake leaves diſtilled, halfe a pinte of Rose-water, ana, and Sirrupe of Quinces ſix ounces, and let her drinke thereof ſtrt and laſt.

Another.

**T**ake Hoyle-dung, and ſæthe it in god Wineger, and put it into little bagges of linnen cloth, and lay the one upon the Reines of the backe, and the other betwene the Spauill, and the priece place, as warme as the way ſuffer it, and let her drinke every Morning and Euening Synamon till that be whole.

Another.

**T**ake the rootes of Gladium, and ſeethe them well in Wine or water, and receiuē the ſame thereof: It never failed.

To

To stop white Menſtruum and red.

**T**ake the Juyce of Planten, and of Bursa Pastoris, and two whites of Egges well beaten among the Juyce, and put thereto Solermoniac one ounce, and of Terra Sigillata, demi ounce, and a portion of Beane flower, and make it thicke vp, on the fire, and draw thereof a Plaifer upon thin cloth, and lay it to her Backs and Spauill.

Another for the White.

**T**ake the inner rinde of the Slo. tree, Sumach, Balesſianes, the rinde of the Pomegranate, Planten, Knot-graſſe, the inner rinde of the red Byer, and a little French-Solermoniac, and boyle all theſe in red Wine, till halfe be conſumed, and let her drinke it fasting, Et reſtringet fluxum Menſtruum.

Another for the ſame.

**T**ake the ſorte and legge of a Hare, and bake it to powder haire and all, and drinke it, and it reſtraineth the ſame.

Of Fearne.

**T**he roote is good to be dranke, and layd too Plaifer-wise, for wounds that are made with Redes, and in like manner, the roote of the Redde dranke, and layd Plaifer-wise to the ſore, where Fearne ſicketh, the powder is good to be ſtrowed upon moyle Bores, which are hard to be couered with ſkin, and ill to be healed: the ſuſe pelleſed out of the Fearne roote, layd ſoo with Rose-water, or other cold water, is good for all manner of burning or ſcalding, perfectly and ſure.

To take away heate and inflamation of a Member.

**T**ake the waters of Planten and Purſlane, of each two ounces, and the water of a little herbe called Ceratularis, two ounces, Litarge and Ceris, in fine powder, of each four ſtrains, Camphere three graineſ: mixe all together.

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## A Locion for inflamation of Balans.

**T**he waters of Planten and Roses, of each two ounces, Thunders pprepiat a dram, Verdigrace sixe drams, Allome halfe a dram, Camphere two drams, Honey of Roses two ounces, burnt Lead sixe drams weight: and it is done.

## A Locion for a sore Mouth.

**T**ake running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaves one ounce, Galengale one dram: Let all these be decocted to the forme of a Syope.

## A Preparatiue.

**T**ake syope of Violets, Endisse, and of Femitorie, of each two ounces, and of common Decocction foure ounces.

## To make Vergent milke.

**T**ake Litarge of Leade one pound, with Vineger a pinte, laide in fuse three dayes, and then drawne with woolen shreds, and so keepe it in a wiall by it selfe close: then take foure ounces of Conduit water, and one ounce of Allome, and one dram of Camphere: and melt all over the fire, and keepe the water by it selfe in another wiall, and when you will use it put both these waters together, of each like quantitie, and it will be like milke.

## Another of M. Doctor Taylors.

**T**ake Litarge of Salmes halfe a pound, with Vineger a quart: Boyle these together till halfe be boyled, and then draw the Salmes from the Litarge with woolen shreds: and so keepe

keeps it to your use in a wiall close; take also of Camphere three Drams, Muske foure graines: against all these things put one ounce and a halfe of Wyle of Tarkarie, and put all in a pinte of Rose water, and boyle it till the third part be consumed: and then draw the rest with woolen shreddes, and keepe it to your use, in a wiall close, and when you will use it, take a very little bottle Blase, and fill it halfe full of the first Water, and fill it by with the second Water, and it will congeulate together, Straightwakes maruellously as white as Milke, and also it taketh away the spottes and freckles in the face, if it be often applyed thereto.

## A Plaister for the Collicke and stone.

**T**ake Veritorie, Camomill, ground Bay leaves, Cummin: Campe them, and boyle them in white wine, and make a Plaister thereof, and put it about the Reines as hote as may be suffered, and see that it lie close round about behinde and before.

## A Plaister for the Headache, and for hote Agues.

**T**ake red Dyntes, Leauened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your Forehead, for it helpeth diseases in the Head, and also for hot Agues.

## A comfortable Powder for the Heart.

**T**ake Synamon, Ginger, of each three ounces, graines of Paradice, long Pepper, of each two drams: Saffron one dram, Suger foure ounces: and so make your Powder.

Another remedie that breaketh the stone, which being vsed a certaine time, will cause the stone broken, never after to harden in the bladder.

**T**ake a pound of Cromwell, a pound of Sarsfrase seede: and a pound of Coliander, with a quarter of a pound of Soras, white

white and red, and grinde all these in a Morter very small, and keepe it, vsing to eate thereof in your Pottage, every day a sponefull.

Another proued medicine for the Stone.

**T**ake **Lime**, **Damsons**, **Beane Cods**, **Pellitorie of the Wall**, **Saxefrage**, like quantities, and st̄ape them one night in white Wine, then distill them, and vse to drinke thereof.

Another remedie for the Stone, and to cause the voydancē of Vrine.

**T**ake **Pellitorie of the Wall**, **Sothernwood**, and seeth them in Water or white Wine, with a quantitie of sheepe sēwet: till it be tender, then put the herbes and fallow in a linen bag, and lay it warme to the bottome of the belly, vsing this, you shall finde remedy.

A proued medicineto auoyd the Vrine that hath bin long stopped, also for the stone.

**T**ake **Radish rotes**, one if it be of bignesse and strong, as sufficient, and scrape it very cleane, and lay it in white Wine, a night in st̄ape, then straine the Wine, and give the Patient to drinke, and he shall voyd water.

A very good water for the stone, proued.

**T**he water of **Strawberries**, with the leaues distilled, and vsed by draughts, as after drinke.

To breake the stone:

**D**rie the Stones of a Cock a yeare old, and beate them into fine powder, & give the diseased thereto to drinke in white Wine, but if he haue the Chardward, then gloue it to drinke with good water.

The

The Lady Gath her medicine against the Plague.

**T**ake **Abaunce**, **Turmitell**, **Hage**, **Spemint**, and **Violet** leaues, of each one handfull, & stamp them in a Morter very small, when you haue so done, straine them through a strayne with red wine, claret or white, whether you can most easilly get, and luke-warme, giue of this water to the diseased to drinke,

Against the new Ague, by D. Langton.

**T**ake **Sorrell**, **Southill**, **Endive**, **Dandelion**, **Succorie**, **croppes of Fennell** with **Pallowes**, with **Violet leaues** of each one handfull, and seeth them all in a gallon of stale ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posset, and let the Patient drinke thereof as oft as he is a thirſt, putting into every draught as much Treacle as the bignesse of a Beane, and ye shall haue healed.

To kill the Palsie.

**D**rink the roote of **Walerian** in powder, and it will destroy the Palsey, so that ye eate no hogs flesh.

A remedie for the Dropſie.

**S**crape an **Elder rote** very cleane, and breake it in many pieces, or chyd it into white wine, and let it haue therein, then drinke the wine, and it will haule your disease.

Against the stopping of the Pipes.

**T**ake **Hysope**, **Spintes**, **Rosemary**, **Daisies**, and **Conſond**, of each like quantity, and seeth them with Ale in **Licoyce**, and drinke it morning and euening.

Against Hoarsenesse:

**T**ake a good quantity of **Verueine**, and seeth it with **Licoyce** in faire water, then straine the water, and vse no other drinke with your meate vntill you finde remedy.

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To cause good tasting of meate.

**D**rink wine sodden with Sennetrie, and Plantins, Cane-ning and Morning, and it shall helpe you.

For the yellow Iaudise.

**T**ake the readest Dock rootes that ye can get, and being wa-  
shed cleane, put them into a vessell of good ale, and when it  
is stote, let the diseased drinke no other drinke to his meate but  
ale, and it shall helpe.

Doctor Argentines medicine for the Stone.

**T**ake the red bark of an Iule tree dried, and beaten into fine  
powder, and after searste it through a fine Searse: also take  
a like quantity of blacke Jeat, beaten and searsted in like man-  
ner, and being mingled together, drinke thereof with Wine or  
ale, blood warme, five or six times.

For wormes in the Bellie.

**A**gainst the wormes in the Bellie, take Onions and pill  
them, cut or slice them small, powre Spryng-water ouer  
them: Let it stand all night, and in the morning drinke that  
water, and it diueth away all wormes: powre the same water  
upon the Earth where the wormes are, and within halfe an  
houre, they will all creape out of the Earth.

Another for the same.

**L**ikewise if one eat Garlickesalling, it killeth and driveth  
out wormes out of the body. By else drinke distilled water  
of Nut-grasse, or Shanie-grasse. The same killeth wormes  
also: howbeit it worketh more in young then in old folks.

An appreched remedie for a Woman that hath  
her Throwes before her time.

**S**eech a good handfull of whole Chervill in a quirt of Clates-  
wyne, and when the Herbes be well sodden, wryng them  
into

into the Wine, and clese it, and make thereof an Hypocras  
with Sugar, Cynamon, and Ginger, of Smouane, and giue her  
therof warme at times needfull. And it shall expulse the paine.  
Approued.

A Drying Powder for old Sores.

**T**ake the round Astrologia, Frankensence, and Allome: of  
each two drams in fine Powder.

A Powder for the Strangury.

**T**ake Iule Berries dried ouer the fire between two stones,  
and Alisander seedes, of each a like quantitie: and make  
a Powder thereof to be vsed in a draught of good Ale.

For Gomora Passie.

**R.** Cassia extracted halfe an ounce, Venice Turpentine, three  
drams, washed, in Rose-water oftentimes, the powder of Ku-  
barbe one Dram and a halfe, and with sufficient of Sugar,  
make it in round Balles.

For a sore Legge that is swolne with the Axis  
or Ague.

**T**ake Boare leaues and binde them upon your Legges, and it  
will make them water.

For the Collicke and Stone.

**T**ake vnsweet Lekkes, vnsweet Wine, and Parceley, and make pot-  
tage of it with Mutton: it is also good for the Mother.

For a Megrime in the Head.

**T**ake a cloath and warme it very hot, and chafe the nape of  
your necke, grym your temples, a mornings.

## For the Ague or Axis.

TAke a quart of Red-wine, and a quart of Milke, and Stil  
them, and giue it to the patient to drinke, when the Axis  
come vpon him, but the milke must bee taken as it commeth  
from the Cowe.

## For the Tooth-ache.

TAke nine Pepper-cornes, and fve cornes of Bay-salt, and  
some English honey, and breake your Pepper-cornes, and  
beate them all in an Egger shell, then make little balls of lint,  
and dippes them in the Honey, and lay it vnto your tooth, or rub  
your teeth with Allome beaten.

## For a sore Breast.

TAke a Red-rose cake, and white Wine in a dish, and set it on  
a Chalindish of coales, and turne the cake vp and dolone in  
the dish, and lay it to the brest as hot as may bee suffered, and  
use this thrise or fourre times, till it be whole.

For a sore eye that burneth and is  
watrie.

TAke Hemlockes and Stil them, and take the water and lay  
it to your eyes, and take a little lint, and dippe it in the wa-  
ter, and so lay it betwix your eyes as you lye upright in your bed.  
Item to stoppe the Bloody-Fluxe

TAke a pint of Milke, and a pint of Water, and let them  
boyle together over the fire, vntill it come all to a pinte;  
and let the Patient drinke it Sypning and Quentinge.

For

## For the Strangulion.

TAke Reddish leaves, and sethe them in Ale, and giue it to  
the Patient to drinke, and it will cause him to make water.

## For a Fellon.

TAke Rew, and Soape, Salt, Soute, and Boares greace:  
and stamp them together, and lay it to the Fellon.

## For the Stone.

Bake the stones of Pedlers into powder, and drinke it  
with vnde Milke, or with white Wine.

## A Medicine well proved for the Megrim.

TAke the juice of Night-shade, and as much Wineger, with  
crummos of leavened Bread, and the white of two Egges,  
a quantity of Bolearmour, a quantity of Sage, and Da-  
gons tayle: All these are to be made Plaister-wise vpon  
flare, and lay it vpon your griefe; also Willago to be killed  
is very god.

## A Medicine for the Ague.

TAke a quart of god Ale, and a quantity of Bay-leaves, and  
sethe them from a quart vnto a pinte, and giue the Patient  
to drinke halfe an houre before the Fit come vpon him.

For to heale a sore Eye, that is hurt with a  
small Pocke.

TAke the Marrow of the pinions of a Goose, vng colde, a  
quantity of Honey, new taken out of the Combe, in the hive,  
and mingle it together, and lay it on the patients Eye-lidde,  
and it will heale it.

## For a sore Eye with a Pinne and a Web.

TAke white Allome, and Runging-water, and boyle it toge-  
ther in an Egge-shell, till it be halfe consumed.

Cc

For

For a sore Eye that Itcheth and pricketh.

**T**ake Running water a quart, and put in white Copperas, a Rosemary sprigge, and a p. onesfull of Rosemary, and let it boyle to a pint, and then drop a little into the Eye: and keeps it after from Rubbing or Touching.

For a Ciatica or Ache in the bones.

**T**ake Newe, and of red Pettles, of each a handfull, Cinnamon, blacke Rose, and Frankensence, of each a quantiti, boyle all theire together, and make a plaster thereof, and lay it to the griefe.

Another for the same.

**T**ake a lapfull of Pettles, an other of Peppe, seethe them in Chamberdie, and put therein a handfull of Bay salt, and a quantity of black Rose, and let them boyle well together, and lay it to the griefe.

For the Stone.

**T**ake Turpentine of Jeane, make it in little balls, and rowle it in fine Suger, and Swallow it downe whole.

For the Collicke.

**T**ake a thyme Ashen cuppe, and lay therein a laine of Rew in the bottome, and powre a few hote embers vpon that, and so laine vpon laine, vntill the Cuppe be full, and then clipppe another thynn Cappe vpon it, and lay it vnto the Collicke, and it will immediately take away the griefe.

For Sore Eyes.

**T**ake Fernell roses, white Rose rotes and leaves, and lay it in white Wine, and wash your eyes with it.

To.

To stoppe a great Laske.

**T**ake a potte of faire water, and put therein a Cony sleade, well washed, and quartered, & let it be well skimmed when it doth seethe: then take a good handfull of Almonds vnbanched, and the stones of great Raisins, and beate them in a Morter with some of the broth in the Pot, and unstrained put them in: then take halfe an ounce of whole Cinnamon, a handfull of Blackberry leaues, a handfull of Plantain with the rafes therof, the Pot being cleane skimmed: put the aforesaid gyedience therein, and let all boyle till it come to a quart: then straine the broth, and let the Patient drinke thereof Morning and Evening, or at other conuenient times in the day.

Analliter, if the aforesaid Broth be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

**T**ake Parceley and seethe it in white Wine, and drinke it Morning and Evening.

For the Winde Collicks.

**T**ake Commyn-sede, or fine Cud-sede, and beat them to Powder, and put it into Ale, Bere, or White Wine, and drinke it, and it will make one Lassiatue.

For to make Water for the same.

**T**ake Broomseed, and beate it to powder, and drinke it with Muskadine, or any other Wine.

For to binde one from the Laske.

**T**ake a peany-worth of Koch Allame, and seethe it in a pinte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

**T**ake Dyke of Brome, and annoynt the Gums at the roote of the tooth where the paine is: It must be vsed after this manner

manner: Take a piece of old Woomesticke, the older the better, and light it, and hold it downward, and it will drop that which is yellow, and amongst your Gummes with it, or put it in the hollow tooth.

For a broken Head.

Take unwrought Ware, and a little Sugar, and running Water, and boyle it in a Hawcer, and make a Plaister, and be whole.

For Chisblaines in the Feet or Hands.

Take wherpes suet, and unwrought Ware, and Rozen: and boyle it in a Hawcer, and make a Salve, and it will heale them.

For a Stitch.

Take Groundsill, and dry it, and put sweet Butter into it, and put it where the paine is, as hote as may be suffered: Or take Dates (the blackest that you can get) and fry them with red Wineger, and lay it as hote as may be suffered whers the paine is.

For an Ache or a Bruise.

Take oyle of Peeter, it must be used after this manner: Take a Stoole, and when that you are Rysing or going to Bed, sit with your Backe towards the fire, you must haue a great fire, and wheres the paine is, you must rub it with some of the Oyle all downewards, and they that doe dress you, must dry their hands well against the fire and chase it.

For to skin a sore Finger, or broken.

Skinn.

Take Peruall Oyle, or Rose Oyle, or Camomill Oyle, or Pompilion, and amongst your Fingeres a shaine with it, and it will be whole.

For

For a cold Ague.

Take a spoonfull of Wineger, a spoonfull of Aqua-vite, and a little Treacle with long Pepper, and warme this blood, warme, and so let the sicke person drinke it, when the cold commeth, and let him walke if he be able, if not, layd downe and made to sweate.

For a vehement Cough in young Children.

Take the juice of Barcely, Powder of Cammin, Womens milke, and mix them together; then give the Child to drinke thereof, and afterward make this Dynment following: Take the seed of Hempe or Flax, and Wemycrike, and seethe them in common water, then presse out with your hands the substance of the Herbs, which you shall mingle with Butter, and so annoynt the Childes brest with it, as hote as may be.

A singular Oyntment which healeth all Burning with Fire, not leauing Circratis or Scarre where it hath beene.

Take the white of two Egges, two ounces of Lucia Alepan-drina, two ounces of Quicke Lime washed in nine waters, one ounce of new Ware, with as much oyle Rose as shall suffice: and make thereof an Oyntment.

A perfect Remedy against the Collicke, and to make a man pisse, that hath beene three or four dayes without making water, and that in the space of halfe an houre, and it will breake the Stone within tenne or twelue dayes.

Take fine powder of Virgo Aurea, and put a spoonfull of it in a new layn Egge soft rosted, and gine the Patient to drinke thereof in the Evening at his Breakfast, and let him not eate at the least in fourre houres after, and then shall he make water in halfe an houre: If he use this continually, the space of ten or twelue dayes, as is also sayd, he shall pisse out the Stones without paine or griefe.

## To make white Teeth.

**T**ake Lemmons and make Sild water of them, and wash your teeth with it, for it is a soueraigne thing: But if you will not make the water, take the Licour of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the stilling it lose not his force.

## To make a cleere voyce.

**T**ake Elder berries, and dry them in the Sunne, but take heed they take no moisture: then make powder of them, and drinke it every Moring fasting with white wine.

To make a Perfume suddenly in a Chamber where  
a sicke man lyeth.

**T**ake a little Earthen pot, and put into it a Nutmeg, two scruples of the sticke of Cloues, and two of the sticke of Cinnamon, and four of Sassafras Calamitie, Rose-water, or water of Spike, or some other sweet water, and seethe it: then put it into a pot sherd, with a few hote Ayers, and coales vnder it, and set it in the Chamber, and the smoake thereof shall give a sweet, amiable, and hearty sanguine.

## A very soueraigne Salve for all Sores.

**T**ake Ware fourte pound, May-butter one pound, Pitch one pound, Rosem a pound, Snails in the shell a quart, Pimpernell, Chickweede, Smalledge, Ragworts, Alehouthe, Marigolds, Red-rose Campions, Valerian, Lutson, Selse-heale, red Archangell, Sage, and Plantain: of each of all these two handfulls, this Salve is to be made in May: when these herbs are brett to be gotten: Fall wante the heads of the snails in a stony water, then let them dust the herbes, and seethe them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rosem, the pitch, and the Ware, and boyle them: and then put it into an Earthen pot, and

and when it is cold, take the crust that standeth vpon it, and put it vp, and use it when there is need, and the thyme & Water beneath you may cast away.

## A Medicine for a swelling in the Cheeke.

**T**ake a handfull of wilde Mallowes, and seethe them in running water till they be very tender, then take it out of the water, and swing it in a cloth vntill it bee dry, then shred it vpon a Trencher with a knife, and take a handfull of Camomill flowers, and bruise them in a morter, then mix the flowers and the Mallowes together, and put some oyle of Roses to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforesaid, and lay it to the griefe as warm as yee can suffer it, and so change the bagge as you shall haue cause, and alwaies keepe it warme, and by the grace of God it will helpe you.

## Another for the same.

**T**ake a pinte of white Wine, and halfe a handfull of Camomill flowers, and seethe them in the white Wine, and wash your cheeke, both within and without with the same, as hot as you can suffer it, which is very good also.

## A Medicine for the Mother.

**T**ake a pinte of Palmste, a little currie of Commynseed arr Coliander seed, and a Nutmegge, beate these together, and then seeth them to halfe a pinte, with a little white Suger: can die, you must take a sponefull at a time.

## A Medicine for a Stitch or Bruise.

**T**ake three quarts of small Ale, and one penny-worth of Figs, and one penny-worth of great Raisons, and cut the stones out of them, and one penny-worth of Licorice, of Rose, of Violet leaues, and of Lettice, of each one handfull, and seeth them

them from thre quare to thre pints, and straine it, and so let the person drinke it, and after make this plaister following. Take a quantity of horse-dung, and a quantity of Tar, frys it, and put a little Butter and Vineger into it, and make a Plaister, and lay it to the side.

A remedie for Wartes.

First, with a paire of Scythes cut off the heads of the Wartes, and then rubbe them with Garlick and Bay-salt stamped both together, doe this syre or seven times, and lay ouer them a little plate of leade, or rub them with Allions water, and Bay-salt, nine times, this infirmitie doth come of grosse and euill humours.

A remedie for a wilde or running Scabbe.

Take Mercurie mortised with fassing spittle thre ounces, incorporate it with syre of Bayes, and anoynt the body, or else take Mercurie mortised thre ounces, of the powder of Brimstone two ounces, of the powder of Emula Campana two ounces, confect these together with Barrowes grease, and anoynt the body oft.

A remedie for a Fellon.

This infirmitie doth come of a venomous matter, and other while it commeth of an interiall cause, or of an exteriall, the interiall cause commeth of some euill humour, the exteriall cause doth come of some venomous stinging of a worme, if it doe come of an euill humour eat Creakle, and make a plaister of Creakle and lay it upon the place: or take the white of a rawe Egge, and put in salt to it, and heate it well together, and make a plaister thereof and lay it to the same.

ARE-

Take the roots of polippy que and comfuffles Drocke  
wick soft wick thene small stickes when with farn or a bards  
apply it. holt port wch to be scyzer & bellounds

A remedy for Wormes in the belly.

Take the juice of Lavender Cotten, and put to it the powder of Wormes seed, and drinke it thre times every Morning fasting, and drinke not one hour or two after, the usage of eatting Garlick killeth all wormes in the body.

A remedy for sore Eyes.

Take the white of two Egges, and make a Plaister with it, pat to it a little Honey, and after that, pat to it syre or towne, and to bedward lay it over thine Eyes, and let it ly all night, and in the moring wash thy eyes with cold water, and a fine scone, doe this thre nights one after another.

A remedy for Scalding with water.

Take the juice of Houseleke, and dip a linnen clouth in it, and lay it upon the place: Also boyle Armonias, and Camphire is good when it is dissolved in the Oyle of Rose, and lay upon the place, the water of purfaine, and Mirtiles, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedy for Burning with fire.

Take the white of a rawe Egge, and heate it with Oyle of Rose one ounce, then put to it the juice of Houseleke one ounce, of Slight shade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anale of a Smith, two quarences, compound all these together, and wash the place oft: and then take Popilton, and adde to it a little of the oyle of Rose, as much of Planten juice, and incorporate all together, and make plaisters, or the take the ointment of Ceruse, and oynement

DB

ment of Heracine, named in Latine, Vnguentum scricinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

**A**nd if it come of any colde cause, shewe often in thy mouth the rōte of Horehound, and if it come by Wormes, make candle of Ware with Henbane iades, and light it, and let the perfume of the Candle, enter into the Tooth, and gape ouer a dish of cold water and then may you take Wormes out of the water & kill them on your naile, the Wormes is little greater then a worme in a mans hand, and beware of pulling out any tooth, for pull out one and pull out more, to mundre the Toothe, wash them every morning with cold water, and roche Allome.

A Remedy for the fluxe.

**T**ake of Suger roset made of drie Roses, of Trillindall of each one ounce and a halfe, mixe these together, and eate it with meat, or drinke it with drinke, but the best remedie that I could finde, is to take three handfuls of Saint Johns Wort, as much Planten, and as much Cressis, and seeth these in a gallon of raine water or red Wine to a pottle, and straine it, and pat to it two ounces of Synamon beaten, and drinke thereof often.

A Remedy for Capes.

**T**ake the oyle of sweet Almonds one ounce, and amoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Duche, and such like.

A Remedy for the Shingles.

**T**ake of Rose-water, and of Planten water, of either of them halfe a pinte, of white Wine as much, put these together and wash the place oft: or else take of red Wormes that come out of the Earth, and bray them in a morter, and put to them a

little

little Vineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Mirtils, of Sumake, of either of them one ounce and a halfe, seethe all these in white Wine and make a Plaister, and lay it to the place, or else make the oyntment of Coruse: I haue taken Rose-lake, and haue stamp't it with a little Camphere, and put to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good for this impediment mixt together with the white of Egges, and the juyce of Planten.

A remedy for a Tetter.

**T**ake de Arsmeg is good, and if it come of blood, exhaust two or three ounces of blood, or more if need shall require, and that age, time and strength will permit it, & if it be Lupte, cut off the heads of them, and rub them with Salt and Garlick stamp't together, and lay over them a plate of Lead.

Another remedy for a Tetter.

**T**ake Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans drinke wash, and annoynct the skin, or else take the water of Burres, or seethe Burres in water, and wash the body.

A remedy for the Kibes.

**F**or the Kibes beware the Snow doe not come to the hales, and beware of Cold, and neither prick nor picke the Kibes, but keepe them warme with Wollen clothes, and to bedward wash them with waine or Peakes oyle.

A remedy for Hoarsenesse.

**T**ake the water of Scabious, Fennell, Licorice, Bugloss, or each of them a pinte, of Sugar-Candy a pound, and seethe these together: and Morning and Evening drinke nine spoonfulls at a time.

## A Remedie for the Mother.

**T**ake of Wittonie leaues halfe an ounce, stampe it small, and drinke it with white Wine, & smell to Galbanum and Rapine, and make perfume of Juniper or old Leather, and sit ouer it: Or else take of Piony seeds thre drams, drinke it with delicate. If the Mother doe fall out, first wash the place twice or thrice with white Wine: Or else take of Juniper cut in pieces thre ounces, of Pyrilles thre ounces; & the these in Raining water, and wash the place two or thre times: then take of Galbanum thre drams, drinke it with red wine: Every thing that will helpe the falling out of the Fundament, will helpe this impediment also.

## A Remedie for the Itche.

**T**ake of salt water a gallon, and see the it with thre handfuls of Wheaten bread crums that is leauened, and wash the body with the water twice or thrice: Or else wash the Body in the Sea two or thre times: Or else take the bran made of Coccole seeds thre handfuls, of the powder of Brimstone two ounces: Wash these in a pottle of white wine Vineger, and wash the body therewith thre or four times.

## A Remedy for the Fluxe.

**T**ake a Spunge, and see the it in a pinte of Mustardine, and wring it out, and let the patient sit ouer it, as hot as they can suffer it, and couer them warme.

## A Remedy for falling out of the Fundament.

**F**ist beware of taking cold in that place, and beware of Coldness, and keepe the Arse and Buttocks warme, and sit not on the cold Earth, nor vpon Stone or Stones, nor vpon any bare

hard thing, but take somewhat vnder thy Buttocks: not onely for falling out of the Longation or Arsegut, but for all other infirmities that may be in the Longation engendred.

## A Remedy for the same.

**T**ake of Pyrilles thre ounces, of Juniper cut in small pieces four ounces: see the them in water, and wash the place, and after that, make a perfume of Juniper, and sit ouer it: Or else make a Perfume of Bengawin, Pyrrhe or Franken-sence: or else take the inward rinde or bark of an Ale, see the it in water, with Galles, and wash the place, & drinke of Galbanum with stale Ale, and lay the substance of it to the Pavill: It is good for falling of the Mother: Also for these Impediments in a mans Fundament or Arse, it is good to annoynt the place with oyle of Limeseed.

## A Remedy for the Ache.

**T**ake of Balme, Camomill, Rosebound, Pennyroyall, Garden Bettone, Mother of Time, Marigold leaues, and Rose-leakes: of each one handfull; Stampe them all together in a Morter, and straine them through a faire Cloth, and boyle them with a pinte of Sallet oyle moderately upon the Members, and when you doe annoynt the Patient, put to the salve a little Dre-Gall, and a little Aqua-vite.

## A Remedy for the Itch.

**T**ake a quantity of Brimstone, and a quantitie of allome, and burne them in a fire shouell ouer the fire, and beate them very small and boyle them with Boars-grease, and so annoynt the Itch.

## A pretious powder for a Web in the Eye.

**T**ake two drams of Sutrie Pepperate, and of Sabrangon two drams, of Sugar one dram: and bray them well toge-  
ther, D.D.2

gether, till they be very small, and cast a little of that powder into the eye at once, and be whole.

Another for the same.

**T**ake ground **Iuy** beaten, for it destroyeth the **Webbe** in the Eye well and soberly, if it be put in once a day.

A precious Medicine for sore Eyes.

**T**ake **Wtolets** **Pyrrhe**, and **Saffron**, and make of them a **plaister**, and lay it to the **soze** **Eyes**: if they be great or swolne, it will ease the **Ache** and **swelling**.

A Medicine for the Head-ache.

**T**ake a spoonfull of the iuyce of **Wettonie**, mingled with as much **Wine**, and as much **Honey**: and put nine **Pepper** cornes in it, and drinke it fourre dayes, and it will dryne it away for euer.

A profitable Medicine for Deafenesse of the Eares.

**T**ake **Wettonie** and **Hoore-hound**, and **Stampe** them both in a **Moyer**, and bring out the iuyce, and let the **Patient** lie on his **Ads**, and powre it into his **Care**: for this is a proued **Medicine**.

A Medicine to staunch bleeding at the Nose.

**T**ake **Wettonie** and **Salt** mingled together, and put it in the **Nose**, and it will stanch the **blood**.

A Medicine for the Tooth-ache, or for Wormes in the Teeth.

**T**ake **pepper** and **Stampe** it, and temper it with good **Wine**, and suppe thereof warme, and hold it in the mouth till it be cold, and then spit it out, use this often.

A Me.

A Medicine for stinking Teeth or a stinking Breath.

**T**ake two handfuls of **Cummin**, **Stampe** it small, and seeth it in **Wine**, and drinke of it fiftene dayes together.

A Medicine to make Teeth white.

**T**ake **Honey**, **Salt**, and **Rie-meale**: mingle them together, and froth the **Teeth** therewith.

A Medicine for the Cough.

**T**ake **sage** **Rew**, and **Pepper**, and **soethe** them with **Honey**: and eat thereof a spoonfull first and last.

A Medecine for diseases in the side.

**T**ake little **Balls** sodden of **Redwozles**, and burne them in a **new** **Garthen** **pot**: and then grinde them to powder: after that gather it together with **Honey**, and mingle them together, and platter it to the **soze**.

A Medicine for the Morphew.

**T**ake water of **Burrage**, and water of **Femitorie**, mingled together by even portions: and let the sicke drinke it at morning and euening, and hee shall be whole within fourteene dayes.

Another for the Morphew.

**T**ake **Mustard** **seed** and **Salt**, and **Stampe** them together, and temper them with **Wineger**, and annoynt therewith.

For the heate in the Kiddies.

**T**ake **Bousteeks** and **Planten**, and doe not wash them, but wyppe them with a cloth, and beate them, and put to the iuyce thereof:

thereof Red-rose water, and Wine-vineger, and Womans milke, and take the Hearbes and put them into clothes, and tye the clothes with thred like a couple of Bals, and you mowe (when you doe use it) haue one to doe it for you in the mooring when you are in your Bed: and the party must take the Bals and dip them in this liquor, and so bathe your Iionies; and as soone as new of the Bals is hote with boing of them, take the other, and so use it an houre every mooring.

A medicine for one that bleedeth often.

**M**ake a Posset, and take off the Curd, and take Liver-wort and beate it, and put the juice thereof into the posset-drinke, and drinke it mooring and evening warme.

Another to staunch bleeding at the Nose.

Take Balsarmonia, and the white of an Egge, and Wine-ger, and beate them together, and make platters thereof, and lay them to your Temples.

Another to staunch the bleeding of a Cut or Wound.

Take Hogs-dung hale from the Dog, mingle it with Dinger, and lay it to the wound.

For to kill Wormes in the belly.

Take Hares milke, and drinke it as hote as you can haue it from the Hare, in the spryng falling.

For one that is bruised with a Fall.

Take Stone-pitch and beate it, and drinke it with white Wine, Basse, or Palmesey; and if you haue none, then take some other licour: then melt Parmacite, and anropat the place where the Wurme is,

To

To make a Poultis for swelling.

**T**ake the crum of white Panchet, and saethe it in milke till it be thicke: then put in a piece of new Butter about the quantity of a walnut, or somewhat more.

A medicine for one that is broken.

**T**ake a quantitie of Comfrey, a quantity of Knephome, a quantitie of Knottedgrasse, a quantity of Riberuozini, and a quantity of Polipody: Campe them all together, and straine them in Ale, and then gine the patient the same to drinke cold, and trusse him up with some bolster, and let his dyet be but compytent, eschewing all slippery meates, as Butter and such like; prouided alwayes, that the patient keepe his bed fire of seuen dayes, lying vpon his Backe, and sometimes hold his belly with his hand.

For the shrinking of the Sinewes.

**T**ake the marrowe of a Hooke-bone and the crops of Elders, & as much of Sage, and chop them together, and boyle them in the Marrow, and then straine out the Hearbes, and put to the liquor one sponefull of Honey, two sponefulls of Aquacomposita, and a quantity of Pepper, and boyle it againe, and keepe it for your use.

A Salve to take dead flesh out of a Sore.

**T**ake a sponefull of Vineger, and a sponefull of Honey, and a quantitie of Verdigreace, and as much Allome, and boyle all these together, and keepe it for your use.

Ge

For

For the staeing of the fluxe.

**T**ake a new layd Egge, and take off a little of the top of it, and powre out a little of the white, and fill vp the Egge with Aqua-composita, and stirre it together, and rost it, and sup vp the Egge in the morning fasting: till you be well use this.

For the Piles.

**T**ake Martlemalle bæse, and dry it, and beate it to powder, and then put it into a chafingdish of coales, and set it in a chaire, and sit ouer it.

For the falling of the Eualow, or other paine in the Throate.

**T**ake a handfull of red Sage, a sponefull of Dill-seed, a piece of leauen: boyle these in a little new milke till it be thicke: then lay it on fourre fine clothes, and lay one cloth to the nape of the necke, and another to the throate, and to each temple one, and binde the clothes, and doe this as often as need shall require: soz it hath bin proved.

A medicine for a sore Throate.

**T**ake a pint of Milke, halfe a handfull of Columbines leaues, halfe a handfull of Gasell, and halfe a score leaues of Dinkesoyle, and two Jewes eares; (and boyle them) and so the partie must use it euening and morning, and gargale it in his throate.

For weakenesse in the Backe.

**T**ake Clary and Dates, and the pith of an Ope, and put them together, and then put to them Creame, and Egges, and grated

A Collection of English Medicines  
Written in the English Tongue  
and Printed at the Author's Charge  
by J. D. D. 1718

grated bread, and scry them together, and strew Suger on it, and eate it in the Morning fasting, and you must put some white Sanders in it also, when you temper it together.

For all manner of euill in the Head.

**T**ake Rew and Stampe it with Strong Ayfull; mingle it and wash thy head therewith.

For the Carbuncle or impostume in the Head.

**T**ake Wormewood, Dijigatum, Mayron, by even portions, and seeth them in sweet wine, and after that wryng out the tynce, and lay it to the Eares of the sick, with two sponges, as hot as he may suffer it; use this two or thre times, and he shall be whole.

To takeaway Pockholes or any spot in the face.

**T**ake white Rose water and wet a fine cloth therein, and set it allnight to freeze, and then lay it upon your face till it be dry: also take thre Puppies, the reddell you can get, and quarter them, taking out the Garbage: then fill them in a quart of new milke of a red Cow, and with the water thereof wash your face.

For the Sciatica.

**T**ake the gall of a Bull, a quart of Woort: boyle it to a pint; then put in a pint of Wineger, Frankinsence, one ounce in powder, of Honey halfe a pound, of Commine halfe a pound in powder; boyle it thicke: spread it on leather; lay it too very hot two or thre dayes: and lay a linen cloth betwene the skinne and the plaister, this plaister will serue many times, proved.

To restore a man to nature, that is  
in a Consumption.

Take the eldest Cocke you can get: scald him, draw him, and cut him all in pieces, and put it in a glasse pot: stop him as fast as you can, and put among these pieces Cloues, Mace, small Raisins, and Salt: then put this Glasse into a great pot, and let all these seethe together till they be a gelly: then straine it into a cleane vessell, and give it to the sicke, first and last, bloud-warme.

To restore the Braine.

Take powder of Bistonic, and use it in your Pottage: it will restore the braine, and destroy the stone.

Another for the same.

Take an Egge and roast him hard, peele him, and cleave him in two, and as hot as you are able to suffer it lay it to your Temples.

A good medicine to clarifie the Head  
and purge the euill Humors  
cleane away.

Take vnsed Vysop, vnsed Vime, and pound them, and boynge them into your drinke, and drinke theress of eury day. Probatur est.

For a Fellon.

Take Hearbgrace, ruffe Bacon, sowre leauers, and Shelles with shels on their backs, taking them out of their shelles, and beate all these together, and lay it to the griefe.

A Me-

A Medicine to stop the Fluxe.

Take halfe a pound of Almonds and blanch them, and stampe them in a Morter small, and then take twelue volkes of new layd Egges rosted hard, and put them in a morter and bray all together, and then take a pinte of strong red Vinger, for it is best, and put it into the same, and mingle them well together, and then put all into a faire pot of Earth, and stampe it well, and take thereof five or sixe spoonfuls at once, warmed in a pewter dish, and drinke it thre or foure times a day, if it be needfull.

A Medicine for an Impostume in the Body.

Take Centorie, Rosemary, Wormewood, and Horehound, and make them in a syrup with white Wine, and let the sicke drinke thereof, and it shall cause the Impostume to goe downe, and when it is broken, let him drinke of the said syrup warme.

A Medicine for the yellow Iaudies.

Take white Spanish Hope, and a little stale Ale in a Cup, and rub the Hope against the cups bottome till the Ale be white, then haue in a halfe penny weight of Quorie, and let the sicke drinke it at Morning, and last at Cuening, till they be whole.

A Medicine for all manner of Aches.

Take Sage, Rew, Wormewood, Lovell leaues, Horehound, red Nettles, and stampe them all together, and mingle them with May-butter, and let it stand so ten dayes, oft fry them, and straine them cleane, and then melt therewith Incense, and this serueth for all manner of Aches.

C. e. 3

A Me-

## A Medicine for the Wind-collicke.

Take halse a spoonfull of drye Wrenge Pillies beaten to powder, and halse a spoonfull of Anniseeds beaten to powder, and put them into Ale or Wære, and drinke it when the paine doth take you, walke vpon it, and by Gods helpe it will drinke it away.

## For faintnesse in the Stomacke, or the Morphew.

Take a quantity of Amber beaten to powder, and a quantitie of English Saffron in powder likewise, and put it into white Wine, and drinke it seuen or eight times.

## A Medicine for the Collicke and Stone:

Take of Louage, Smalledge, Pellitoyle, Semitoyle, and Stone-Wort, or Stone-crop, of each of all these one handfull, and two groats-worth of Stone-powder, or of the Dre-gall: boyle all these with a pottle of white Wine: and make thre bagges, and put these Hearbes in the bagges, and lay them as hote as may be from the Huckle bone forwards, and so apply them hote still with the broth of the Wine, and then you must drinke Possets of white Wine abundantly, made with Parceleyrootes and Mother of Time.

## Another Medicine for the same.

Take a blacke Flint stone, and let it be red hote, and let it breake, and put it into a pinte of white Wine, and then there will be on the top white soame: so let it stand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

## For the paine at the Stomacke.

Take a penny-pot of Palmesey, and a little Butter, and heate it, annoynce your Stomacke with it: then take a Rose-cake, and dip it in the Palmesey, with the Butter, and lay it where the paine is.

For

## For to stay one from Vomiting.

Take a quarter of a pinte of Rose-water, and thre spoonfuls of white Wine, and put them both into a Posnet with a few sops of white bread, a piece of Suger, and a piece of Butter: and eate thereof first and last.

## A Medicine for one that is in a Consumption, or for any disease at the Heart, or any part of the Body.

Take a quart of Hake, and put into it a Nutmeg, a Race of white Ginger, a few Graines, and halse a graine of Long Pepper, and beats them all to powder: thre Wittony leaues, thre tops of Rosemary, and a few Cloves bruised: Set all these to the fire, with a Date finely cut into it, and so burne it: and in the meane time get a new layd Egge, and beate it fine, with thre spoonfulls of Rosewater, and when that the Wine is well burnt, then hew them together out of one Pot into another, with a littel Halfe vyle, and a good pece of Suger.

## A Medicine for the Stone and Strangulion.

Take a quart of Milke, and a handfull of Bay-leaues, another of Lime, another of red Sage, another of Pareely, and a quart of Palmesey, and a little Rosemary, and boile them all together, from a quart to a pinte: But yet let the Milke and the Hearbes be boyled all whole together, from a quart to a pints: before the Palmesey come in.

## For the Stomacke that is bound.

Take Sage, Peppre, vnsweet Lime, Violet leaues, Rose, of each one handfull: and thre pintes of Ale, and seethe the Hearbes and the Ale together, and skim it cleane, till it come to a quart: then take it off the fire, and straine it together through a faire Linnen cloth: then take a pinte of Palmesey, and seeth that that was straineband the Wine together a little, and put thereto a quarterne of Suger, thre penny-worth of Cloves and Pare, and then drinke it.

Ano.

Another for the same.

**T**ake of Harts-tongue, of Liver-wozt, of Penny-ryall, of topes of young Rosemary, and of Charuell, of these one handfull, halfe an ounce of Graines, two peny-wozth of Pace, and a Nutmeg.

For the Wind-Collicke.

**T**ake two new layd Egges, and beate the white and the yolk together, with a quantity of Pepper bruised, and lay it vpon a piece of Flare, both at your backe, as also at your belly where the paine is, and this is a present remedy.

An excellent Medicine for the Wind-collicke.

**T**ake a quart of white Wine, two ounces of Parsely-seede, Time, Phillippendale, Charuell, Savifrage, of each two handfuls, and boyle all these together from a quart to a pinte, and then drinke thereof, morning, noone, and euening.

An inward Medicine for the paine in the bottome of the belly.

**T**ake Scuruy-grasse, and Scabby-grasse, wash them and picke them very cleane, and Stampe them, and drinke it luke-warme with white Wine, or any other drinke that you like best, at morning and euening, first, and last, also you must anoint your body with Oyle of Pasticke.

An outward Medicine for the same, being taken both together.

**T**ake Cardus Benedictus, called the Blessed Thistle, two handfuls cleane picked, shred and wash, and halfe a pound of unwashen Butter, and unsalted as it commeth out of the Chearne, a quantity of French Mallowes shred, two penny-wozth

wozth of Rose water, and boyle all these together in a new Earthen pot, and let it be close stopt, and then put it in a cleane linnen cloth, and lay it where your paine is, and let it be the thicker spread where the paine is most, then take a red cloth and put it thereto aloft of all as hote as euer you can suffer it, this must be taken at seven, eight, or nine of the clock going to bed, and let it tary on till the same time that you goe to bed agayne, then lay moze of the same.

Good-man Asurforde's Medicine for the paine in the stomack, concerning lacking of wind: *Dausis*.

**T**ake the Lijt, the Liver, the Heart, the kidnes, or the spilt of a Fore, wash them with water, and then lay them in a quantity of Rosewater, the space of halfe a day or thereabouts, and turns them vp and downe, and drye the water out of them with a Linnen cloth, then put them in an Earthen panne, and put some white Sugar-Candie, Annyseds, and grone Lycrice being beaten, and so strained vpon it, and so let it be put into an Ouen and dryed, then beats it to powder, and mingle all these alsoesaid things with it, and drinke it with white Wine, or any other drinke luke-warme.

For the Cough.

**T**ake Wimfane beaten in powder halfe an ounce, and put it in a new laid Egge soft rosted, mingle it well together, then put to it Bengawin, the bignesse of a Pease, lightly stamped, and drinke it in the morning at your break-fast: make as much againe at night when you goe to bed, and you shall be whole at the second or third time, if it haue holden you long, take it the oftner.

For the Cough.

**T**ake two of chys Garlick heads, well made cleane, Stampe them well, then put to them Dogges bluet, and Stampe them well

well anew, and at night when you goe to bed, warme well the soales of your feet, and annoynct them well with the said confection, and then warme them againe as hot as you may endure, rubbing them well a prettie space, and being a bed, let your feet be bound with a warme Linnen cloth, and rubbe also the small of your Legges with the said Oyntment: By this meanes you shall be healed in thē nights, be it never so great.

An Oyntment for the Collicke and Stone.

**I**n May when Browne-flowers bee neere the shooting forth, then take halfe a pound of them, and pick them cleane from the stalkes, and beate them in a Morter very small, and mingle them with Hay-butter, and so keepe it close eight dayes in a Cessell: and then saethe it and straine it, and annoynct the place greued where it is, and so rest with thy Oyntment warmed.

Another for the same.

**T**ake two handfuls of Time, and pownd it, and straine it together with a pinte of Palmesly, and a little of an Egge, and a little new Butter, two peny-weight of English Saffron: and let it be Milk-warmed, and drinke the one halfe in the Morning, and the other in the Evening, and keepe you warme.

A Medicine for the Stone and Strangalion.

**T**ake red Bramble berries before they be blacke, and Raisin berries, and Aconies, and put them in a Pot, and dry them vntill they be ready to be beaten to powder: and take Elisan-der-seed, and Parsely-seed, and Gromell-seed, and Caliander-seed, Browne-seed, and the seed of the Nut-tree, and the inner pitch of Ale-keyes: take of all these a like portion, and beate them to powder, and mingle them together with Licour of double quantity, and so use to drinke it Evening and Morning, soberden

sodden in Posset-Ale, made with white Wine: and put of the powder often in your Morter when you eat them, and so use it continually till you finde ease.

Take not this water following, till the Stone  
breake away by Shiuers.

**T**ake Rosemary and wilde Lime, and saethe them with running water and sugar, from a quart to a pinte: and so drinke it till your water be cleare.

For the Stone.

**T**ake Savifrage, and Rosemary, of each a like quantity, and saethe it in white Wine, till all the hearbes bee thoroughly sodden: then straine it, and drinke it cold Evening and Morning.

Another for the same.

**T**ake Gromell, Parsely, red Pettle, Violets, and put them into a Morter, and bray them: and take the Kernels of Cherry-stones, and bray it by it selfe, and saeth all together in white Wine, and drinke it Morning and Evening.

A Salve for any Wound.

**T**ake Snails with shels, and sprinkle a little salt on them, and let them scowre themselves in the salt all night, and in the Morning beat them small to powder, and a handfull of House-leke, and beate it by it selfe, and put the Juyce into the powder: and then take a sponefull of fine Hony, and a little fresh Butter, and boyle them moderately vpon the Imbers, and annoynct with it, and make a Plaister of it; and if the flesh war proud, you must wash it with a little white Wine, or with Allome, fresh Butter, and Beete boyled together.

## A Drinke for the Head which is out of course.

Take a pottle of strong Ale, seeth it and skimme it: then put in Lauender, Cotten, Soothernwoode, Scurui grasse, Scabie arse, of each one handfull: Boyle all these from a pottle to a quart, and straine it, and put in two ounces of the sirrope of Rose, and drinke every morning a dozen spoonfulls; and if you haue any Ache in your Pecke, take Oyle of Dyll, oyle of Meruen, and oyle of bitter Almonds: of each one ounce, and mingle them altogether, and anoint your selfe evening and morning.

## To stop a Laske, or the Flix.

Take thre or fourre new laid Egges, and rolle them hard, and take out the yolkes, and lay them in a Dish, and strew them ouer with beaten Cinammon, as much as the partie can abide to eate, and put thereto a little red Wine vineger; and so let the Patient eate it. If you cannot get Red vineger, take Claret.

## To make Oyle of Elder-flowers, good for a Fall, or a Bruise.

Take Sallet-oyle, and put therin a good sort of Elder flowers, and set them in the Sunne in the Summer time, and so keepe it.

## To heale the Dimnesse of the Eyes.

Take Rose-water, and Sugar, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Diminette of them.

## For a stroake in the Eye.

Take the iuyce of Smal ledge, and of Fennell, and the white of an Egge, and mingle them together, and put them in the Eye.

For

## For a Bruise.

Take a handfull of Mallowes & wash them in fresh Greace, and straine them, and put thereto after they bee strained, a quantity of Aqua-vite, and anoynt the bruised place before the fire therewith.

## For a sore Mouth.

Take a Cuttle-bone, and Haſticke, and make powder thereof, and put it in Ginger and white Wine, and ſeethe it, and wash thy mouth therewith.

## For the watering of the Eyes, and Darknesse thereof.

Take May-butter and Honey, by even portions, and ſet them together, and after put in the white of an Egge, and put it cold into the Eye.

## For an olde Sore.

Take white leauened Bread, and Bearbe gracie, and ſampe them alone fine, and then ſampe them both together: and so make a Plaifer.

## For a Fellon.

Take Honey and the yolle of an Egge, and Wheate flower, and mixe all together, and then ſtamp Rew and put the iuyce thereto.

## For an Itche.

Take Planten, and Horrell, as much of the one as the other, make Juyce thereof, and put thereto as much Wineger, as the quantitie, of the ſaid Juyce, and ſo anoint the place.

## A nother for the ſame.

Take Quick-Slaer two penty worth, and kill it with rassing-Spittle in a Ditch, beatinh it well together, and put thereto ſoure

four penny-worth of Oyle of Bayes, and so annointe the place, this Receipt will also kill Lice in the Head or body.

A Medicine for a sore Legge.

**T**ake unwrought Ware, and as much Sheepe's tallow, and seeth them together with a little quantity o<sup>r</sup> white Cappas, and so make a plaister thereof.

Master Arebur Edwards Receipt for the preeious Oyntment which came from Persia and M ascovia, which is good for all Aches.

**I**n primis, Bay-leaves young tops, Rosemary tops, Spikene, Knot-grasse, Ribworts, Planten, young Elder tops, Lauen-ber-cotten, Maleriane, Woodbine, Strawberry-strings, Lut-som-leaves, Walnut-leaves, the tops of Burrage, Sage vertue, Romane wormewood, Water-bittonie, Cardus Beneditus, Smal ledge, Camomill eight ounces, Red Ross, eight ounces, vnsent Time, five ounces, of all these Herbes let there be taken soure ounces of every herbe, which may be two handfulls of every one when they be picked cleane, for all these herbes the best time is in May, or June, and being gathered cleane picked and stamped, you are to put them into thre<sup>e</sup> quarts of Peates-sot Oyle, eight ounces of Hallet-oyle, which is halfe a pinte, eight ounces of May-butter, soure ounces of Cloues to make it smell, this being done, let them stand a fortnight or thre<sup>e</sup> weekes, till you may get twenty fourre line Swallowes young or old, and as soone as you haue them kill them, and cut off the tops of the taile feathers, and wing feathers, and then stamppe them, and put them into your Oyle, this being done, take a close Kettle of Copper with a close Cover, and put in all these things, and then the sayd Kettle with all before written, to be set on the fire in another Kettle of boyling Water, and to boyle in the water the space of ferme hours:

houres: Then take it off, and straine it hard through a strong Canwas cloth, as hard as may be, being hote from the fire, but better it were to haue a Preste for the same purpose: This being prest out, put it againe ouer the fire as before, then boyle it five o<sup>r</sup> six houres, then take a pound of valwrought Ware, cut it and shred it fine, and boylng ouer the fire, put in the Ware to the rest, and so boyle it two houres, and in the boylng you may take vp some with a spooke, and put it into a Hawcer till it be cold, so shall you see if it be thicke enough by tasting it in your fingers, if it be too thinn, put in more Ware at your pleasure, and being boyled the time aforesaid, then powre it forth into a faire large Earthen pot to cole, then take it & cut it in pieces, and take it out that the water in the botome may be powred out, then boyle it once more, an houres o<sup>r</sup> a little more, and so powre it into Gally pots and keepe it, for it is good for all Aches.

A Remedy for Deafenesse of the Eares.

**T**ake old Hallet oyle of Olives, and take young Pie that be naked, fresh cast without haire, put them in the same Oyle, and let them lye still in the same till they be rotten, and take a piece of bombarde and dippe the same in the Oyle, and put it in the Patients eares.

A Medicine for the Collicke and Stone.

**T**ake Pettles, the leaues, and stalkes of the same Pettles, seethe the same vnto the third part in a new pot, and then straine the same licour through a fine linnen cloth, and drinke of the same every Mornynge and Nigght, a cup o<sup>r</sup> glasse full, for the space of nine dayes: After the same, take the blood of a hie-Goate, and distill the same, and drinke of it nine dayes as before said.

ARE

## A Remedy for a Cold.

**T**ake a pound of Raisons of the Sunne, and Gonne them, four ounces of white Sugare, and beate them in a morter of Gonne, and in the beating you must cast in some fine Licorice pouder, and halfe a spoonfull of Rosewater, and then it will be like a Marmelade, and eate it at sundry times.

## A Medicine for the Cough.

**T**ake two spoonfulls of Aqua-vitæ, one spoonfull of Honey, halfe a spoonfull of white Sugare Candy, a little Sina-mon, and three cornes of long Pepper, beaten altogether and boyled, till it be like a Treacle.

## An Oyntment that will drive away Lice from a mans body.

**T**ake an ounce of the groundings of oyle Olive, and two ounces of the groundings of Kentish wine, and on ounce of Argemant, and smearre thy body with it.

## A very good Drinke for an Ague, if one shake.

**T**ake a quart of Strong Ale, and put therin nine Bay-leaves, and sethe it till it come to a pinte, and then take out the Bay-leaves, and put therin one penny-worth of Treacle, a halfe-penny-worth of Pepper, stirring it well together, and let it then sethe againe one walme, and so take it off the fire, and let the Patient drinke it as hote as he can, and be covered as warme as he may abide, the space of six or seven hours. *Probatum est.*

Another

## Another Drinke for the Ague.

**T**ake a pinte of Ale, and put therin one penny-worth of long Pepper, and four oʒ fine field-Wayste rootes, and then sethe the same well together, and then let the Patient drinke the same as hote as he may suffer it, and walke till he sweat if he be able, oʒ else layd downe and couered very warme that he may sweat well.

Also Bayre leaues, and Bay-salt beaten together and bound about the wox of the Patient is good for the same.

A Drinke for one which is troubled with a paine in his Backe and maketh water that one may cut it with a knife, which the Doctor saith, is by reason he is troubled with a Worme in the bottome of his belly.

**T**ake the tender tops of Brome, the rootes of Parcely, Fennell, and Smalldedge, of each one handfull, a handfull of Purzelaine, wash them cleane, and then sethe them in a gallon of new Ale, till a quart thereof be consumed, the which being so done, take it off the fire and straine it into a vessell, and keepe it close stopped thre or four dages, and then let the Patient drinke no other drinke for the space of a wooke.

For an Ague. By Doctor Turner.

**T**ake Feathersew, Wormewold, and Sozrell, of each a god great handfull, Banipe them and straine them hard, and put thereto as much Sugare in weight as the juycē weigheth, and put them in a Strong Glasse in a Skillet of warme water, the space of four and twentie houres before you give it to the Patient, and then give it twice a day two spoonfulls at a time in Ale oʒ Posset-ale.

Gg

For

## For the Backe.

**C**larie is good for the Backe, and pills named Pillula agreti-  
ua maiores, & pillula de serapiao. And these oyles be good  
for the backe, Oleum de piperibus, Oleum philosophorum, &c &c  
rotum Andromachi. And I haue proued these Oyles to be good,  
the oyle of Hardine, the oyle of Alabaster, and the oyle of wa-  
ter Lillies, in hot causes: the oyle of Poppy is very good in  
cold causes.

## For a Scurfe in the Body.

**T**his infirmitie doth come of a collericke and Melancholy  
humour. For this matter, I take two ounces of Boares  
grease, then I doe put in one ounce of the powder of Dy-  
ster-shells burnt, and of the powder of Brimstone, and three  
ounces of Mercurie mortified with fasting spittle, compound  
all these together, and annoynnt the body thre or fourt times,  
and take an easie Purgation.

## A worthy Balm.

**R**ecipe Aqua vite fourt ounces, Terobinthine one pound,  
oleum vitre Romane fourt ounces, and dazine this Walme  
well in a Limbecke glasse, for this will doe much pleasure in  
wounds.

## For sucking Children having the Morbo gallico.

**R**ecipe Elecompane, the rootes of red Docke, Epithemie,  
the leaues and flowers of the Violets, boyle all these in  
water till the strenght of the Herbs be in the water, then take  
a Spunge and wet it in this decoction, and wash the Childe  
body, especially the soze places, and glie to the Nurse this fol-  
lowing: Take Epitome, Polipodie, Violet flowers, Bozage,  
Langdebeere, and then boyle all these hearbes in a perfect oyle,  
and let hir drinke this all day and no other, and this shall dis-  
charge, as it hath done, thankes be to God, &c.

## A Seare-

## A Searecloth for Aches.

**R**ecipe oyle two pound, white Leade and red Leade ferne  
ounces, Ware sixe ounces, Goose grease, and Capons  
grease, halfe an ounce: seethe all till it be blacke.

## To make a Poultis.

**T**ake Malloves and stamp them, and seeth them in Fennel,  
and Camomill, and oyle of Roses, and crummes of Bread.

An oyle for the Gowte, and for the Sinewes  
that be shrunke vp.

**T**ake me thre ounces of Turpentine, and two ounces of  
Peltate Brimstone, and fourt new-laid Egges, the yolkes  
of them: A quantitie of red Petties, of the tops of the seeds of  
them: I take me a young Whelpe of an ebrazge Hound, the fat-  
test you can get, take and scald him, and draw out of his Guts  
as much of the fat as you can, and rost him, and the oyle is good  
for the disease aforesaid: Approved very good, divers times.

## To take away Wartes.

**T**ake Saven and Oypiment, and Corks bevie, and powder  
them together, and this shall take away the Wartes.

## To make a cold Oyntment:

**T**ake Litarge of Lead one pound and a halfe, and a pinte of  
oyle Oliffe, and a quart of Wineger.

## Another cold Oyntment.

**T**ake a little Salt and Merdigrease, and the white of an  
Egge, and grinde them together in a morter of Brasse.

## For the Ague. P. Buck.

**T**ake Dentozie flowers two spoonfuls, Camomill, Tansie, and  
red Coleworts, of each two handfulls, two penny-worth of  
Treacle, a little Saffron in powder, and fours or five spoonfuls

of English Wombe: Boyle all these in three pintes of white Wine, and a potte of Running Water, till the third part be consumed: then Straine it hard, and Drinke none other all the while the heate holdeth you, three or fourre times very warme, if neede require.

For the Ague.

Take vnsyt Rose and Camomill, of each two handfules, Violets, Strawberries, Sinkefoyle, Endive, and Plantain rotes and all: of each a handfull, a penny-worth of French barley, and so much Currans; Boyle these in three quartes of running water, to three pintes: Straine it, make Almonds milke with it, put in Sugar: let the Child drinke while it lasteth warme.

For the Collicke, and gripings in the Belly.

Take and give the Patient Jeane Treakle, and powder of Cloues, well sodden in good Wine, and let them drinke it warme.

Another for the same.

Take the roote of Lilly, and Horehound, and seeth it in Wine, and give the Patient so, to drinke thereof warme: so, Probatum est.

A Plaister for the same.

Take the Lynsed, and stamp them, and Docke leaves: and seethe them well in water, and make a Plaister, and lay it to the greate very warme. Probatum est.

For the Stone in the Reines or in the Bladder.

Take and make a Bath with Patcely and Alylanders, Perfume, fennell, Savisfrage: and let the Patient sit therin up to

to the Paull: and let them drinke the Powder of these ladds, and the Pearbs, with warme white Wine, soz this is a principall practise for this disease. Probatum est.

Another for grosse, or a strong Person.

Take and sae the seuen heads of Garlick, in faire water, a good white, and let the Patient drinke thereof, three or fourre dayes together: Probatum est.

For the Stone.

Take and drinke the Juyce of Savisfrage, vse it in the Morning fasting three or fourre dayes, and it shall away.

For euill in the Bladder.

Take Ashe, Patcely, and Fennell, of all alike: put them and temper them with water, and drinke it, and it shall help thee well to Pisse, and it shall scall out the Stone, and heate well thy Stomacke.

Powder to breake the Stone.

Take the blood of the heart of a Kid, and of a Foxe the blood of the heart, of both a like quantitie: take the bladder of a Boare, and all that is therein, and put this blood thereto: take the iuyce of Savisfrage, and iuyce of Patcely, of each like quantitie: and put these in the Bladder also, and hang vp the Bladder in the smoake ouer the fire, vntill such time it bee congealed together, as hard as a Stone, and make powder thereof: and drinke it with hote Licour, when thou wilst, first and last; and this shall breake the Stone to powder.

For the Stone.

Take Verstone, vnsyt Leekes, and Ramsons, of all alike quantity: Boyle them, and clarifie them with the whites

of Egges, and then take the juice, and drinke it with Wine or Ale, in double so much in Wine or Ale as the juice is.

Another for the same Disease.

Take a handfull of Bayberries, and the Shell of an Egge, when the Chicken is new hatcht out of it, and bay them together: then take the powder, and put it into Ale or Wine, and give the sickle to drinke, and with the grace of God it shall make him whole.

For to make a man pisse that cannot.

Take a quart of Renish wine, and a piece of Venice soape, as much as a Walnut, and saethe them well together, from a quart to a pinte, and drinke it, and it shall make the pisse lively, by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

Take Halmutrio, Koch-Alome, distill them together, and with a cloth or Cotton wet in this water, rub your Teeth.

For the Tooth-ache.

Take a little long Pepper, and beate it small, and take a little Ponie, and a little Ale or Bere, and boyle them together, and put a little Alome unto it: and when it is boyled, put it in a cloth, and lay it to your Gummes.

A Medicine that the Tooth-ache shall never vexe you more.

Take twenty leaues of Quie, a little long Pepper, and boyle them with a handfull of Salt in old Wine, and then put the liquor when it is well boyled, into your mouth, on that side that

that is vexed with the Ache, and you shall prove that the Ache shall be destroyed, in Semperna Sccula.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

Take the fourth part of a red Coall, and that which the French-men doe call Pyrote, and cut it small, and dry it on the Harth with small heate: then make powder of it, putting thereto one part of Masticke, and a little fine Sugar; All which things being beaten into powder, you must mingle them together, and keepe it soe your vsage, and rub thy Teeth therewith when it pleasest thee. Also when your Teeth doe ale or ware loose, rub it with the same powder, and keepe it a while in your mouth, and you shall see maruellous operation.

For all manner of Tooth-ache.

Take the juice of ground Ivy, and put thereof in thine Care, on the same side that thy Tooth aketh, and it shallake a while, but it shall sone leane aking, and be well.

Another, and if thy Tooth be hollow.

Take the inner side of the Elder-barke, and shred it fine, and take a little grosse Pepper, and god Mustard, and mingle them together, and put them in a little Linnen cloute, and make little balles or pellets of them, and boyle them in Wine-ger, and as hot as thou canst suffer it lay it to thy Tooth: and if the Tooth be hollow, put it into the Tooth, & when it is cold take another: and this vse till the paine be gone. Probatum est.

A Medicine for Teeth.

Take the leaues of Yum, a pot full, and saethe them in water till they be all to sodden: then poure it in a faire Pason, and hold

hold ouer thy mouth, galping, and if thy Chækkes be too much swollen, it shall slake, looke that thou haue clothes ouer thy Head, and all abct the Wason, that no ayze passe out, but in to thy mouth. Probatum est.

Another for the Tooth-ache.

**T**ake a penny-worth of **Sanguis Draconis** : Item, **Oil Terra Sigillata** wij **Rago Gallis** : Beate them smygle by themselves, as they be written afore : After that mingle them with good **Vineger** : then take fourre toasts of a **Rye** loafe of the bottome, and let them be made hollow, and let the Medicine be mingled together, and let two of them be layd, one to the **Temples** of thy head, another to the **Lyf** of thy **Care**, and when they be dry, lay the other vnto it, and it shall helpe you. Probatum est.

Another for the same.

**T**ake a **Brinke** and burne it red hote, and put it in a **Paile** of water : So that it be halfe couered in the same : then take **Henbane**-seed, and cast it vpon the upper part of the **Brinke**, and hold your Head ouer it, casting a **Cloth**, or conering ouer your head, that no steame of the smoake goe out, when you open your mouth ouer it, and it will helpe you soever. Probatum est.

A Powder to make white Teeth.

**T**ake **Rosemary**, two ounces, and a halfe, and **Date Stones**, **Harts-horne**, of eyther a **dram**, red **Corall**, two **Stones** : of **Koch Allome** one ounce : a piece of **Scarlet** or **Linnen** cloath, and rub your **Teeth** with the same : But all these aforesaid must be beaten to small powder, before ye lay the **Scarlet** to rub your **Teeth** with it, which if you try, ye shall prove that the operation thereof shall make your **Teeth** as white as **Snow**.

For

For smarting or pricking in the Eyes.

**T**ake the white of an **Egge**, and the iuyce of **House-leake**, and **womans milke**, beate them well together, and straine it thorow a cloth, and then drop thereof in thine **Eyes**.

For Blood-shotten Eyes, and other diseases in the Eyes.

**T**ake the iuyce of **Wormewood**, and **Planten**, **Rosewater**, and **womans milke**, the white of an **Egge**, and beate them well together : and dresse thine **Eyes** therewith, so it is very good therefore.

For Eyes that be red, and full of blood.

**T**ake the white of an **Egge**, and swing it in a **Dish**, heave out the **Creame** thereof, then take **Mare** and wet in the white, and lay it aboue thine **Eye** to keepe the sight : After take **Fennell**, and **Woulike**, and **Stamp** them together, and make a platter, and lay it from thy **Nose** to thy **Forehead**, all about thy **temples** : Use it three nights or fourre, and it shall heale thee.

For Eyes that be red of Itching.

**T**ake ffeue drops of cleere water, and so much white **Coppe-ras** : Make it small, and put it in the water, and let it stand and rest a while, then take halfe a drop, and amognst thine eye therewith, if it be strong put to moze water.

A precious water for Eyes.

**T**ake **Smalledge**, and red **Fennell**, **Asw**, **Veruen**, **Bittonie**, **Egimonie**, **Sinckesoyle**, **Pimpernell**, **Custas**, **Sage**, **Se-londine**, of each a quarterne, wash them cleane and **Stamp** them

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them, put them in a faire Wzsen pan, and take the powder of two and twenty Pepper cornes fairely scarred, and a pinte of good white Wine, and put the hearbs thereto, and thre spounfuls of lisse Honey, and fives spounfuls of knaue childe Wine of an Innocent, and meddle them together well and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vespell of Glasse, and stop it fast with Leather.

For Eyes that be running.

**T**ake the water of Roses, and Camphere well ground, and meddle them together, and let them stand together thre dayes naturall, and with it wash thine eyes cleare, and it is profitable for many other diseases of the Eyes.

For Eyes that be blasted.

**T**ake water of Planten, water of Roses, the white of an Egge, and mingle them together, and wash your eyes therewith, and againe laying it vpon your eye, this will surely helpe.

A Medicine for sore Eyes.

**T**ake an Egge that is hard roasted, and plucke out the yolke, in whose place ye shall put Sugar, that is small beaten, as hot as ye can suffer it, and when ye haue taken away the Egges shell, cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the iuyce of the same Egge, and therewith annoynat thine eye with a feather, or else let it drop into your eyes in the moring, and at night when ye goe to bed, and your paine shall be cleans taken away.

An excellent good Water to make cleare eyes  
and sight, if your eyes be not  
pure and cleane.

**T**ake Selondine, Eye-bright, red Fennell, red Roses, Win-greene, Maiden-haire, Rose, of every of thysse hearbes fives  
ounces,

ounces, then put thereto halfe an ounce of Aloes, and fill all these together in your Pillatorie, then take the water when it is stilled, and wash your eyes therewith, and yee shall haue a very clere eye-sight. Probatum est.

A precious Medicine to take away the  
Web in your eyes.

**T**ake the gat of a Hare, and a little quantity of purified Ho-nie, and temper them together, then take a feather, and annoynt your eyes where the Webbe hurteth you, and yee shall seele amendment.

A very good medicine for a Pearle in the eye,  
or Pin and Web.

**T**ake fine white Ginger, and grinde it vpon a Whetstone, and beate fine a little white Coperas, and put to it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath beeene there a while, take ground Iuie beaten and strained with womans milke, and put thre or foure drops into the eye euening and morning, after the Ginger and white Coperas hath beeene in the eye halfe an houre.

For watering of your Eyes.

**T**ake the iuyce of Planten tempered with Rose-water, and drop it warme into your eyes, the same vialle worketh Rose-water, the Iuyce of Lilly rootes, with the iuyce of Planten.

For the Pinne and the Webbe.

**T**ake a new-laid Egge, and rost it blew hard, and pickle him, then cut him in sunder and take out the yolke, and take as much Roche-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honie, then take the egge, the Allome, and the Honie, and put it in a fine linnen cloth, and hold it fast H h 2 together,

them, put them in a faire Bzalen pan, and take the powder of two and twenty Pepper cornes fairely scarred, and a pinte of good white Wine, and put the hearbs thereto, and thre spoonfuls of litle Honey, and fives spoonfuls of knaue childe Wine of an Innocent, and meddle them together well and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vessell of Glasse, and stop it fast with Leather.

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Take the water of Roses, and Camphere well ground, and meddle them together, and let them stand together thre dayes naturall, and with it wash thine eyes cleare, and it is profitable for many other diseases of the Eyes.

For Eyes that be blasted.

Take water of Planten, water of Roses, the white of an Egge, and mingle them together, and wash your eyes therewith, and againe laying it upon your eye, this will surely helpe.

A Medicine for sore Eyes.

Take an Egge that is hard roasted, and plucke out the yolke, in whose place ye shall put sugar, that is small beaten, as hot as ye can suffer it, and when ye haue taken away the Egge, shell, cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the iuyce of the same Egge, and therewith annoynt thine eye with a feather, or else let it drop into your eyes in the morwing, and at night when ye goe to bed, and your paine shall be cleane taken away.

An excellent good Water to make cleare eyes and sight, if your eycs be not pure and cleane.

Take Selondine, Eye-bright, red Fennell, red Roses, Pin-graene, Maiden-haire, Rewe, of every of these hearbes two ounces,

ounces, then pat thereto halse an ounce of Aloes, and stell all these together in your Mortarrie, then take the water when it is stilled, and wash your eyes therewith, and ye shall haue a very cleare eye-sight. Probatum est.

A precious Medicine to take away the Web in your eyes.

Take the gall of a Hare, and a little quantity of purified Honey, and temper them together, then take a feather, and annoynt your eyes where the Webbe hurteth you, and ye shall feele amendment.

A very good medicine for a Pearle in the eyc,  
or Pin and Web.

Take fine white Ginger and grinde it vpon a Whetstone, and beate fine a little white Coperas, and put to it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath bene there a white, take ground Iuie beaten and strained with womans milke, and put thre or four drops into the eye euening and morwing, after the Ginger and white Coperas hath bene in the eye halse an houre.

For watering of your Eyes.

Take the iuyce of Planten tempered with Rose-water, and drop it warme into your eyes, the same office woxeth Rose-water, the Iuyce of Lilly rootes, with the iuyce of Planten.

For the Pinne and the Webbe.

Take a new-laid Egge, and rost it blew hard, and picke him, then cut him in sunder and take out the yolke, and take as much Rose-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honey, then take the egge, the Allome, and the Honey, and put it in a fine linnen cloth, and hold it fast together,

together till the Honey and the Allome be dissolved, and straine it through into a vessell, and so drop it into your Eyes.

For to make a stinking Breath sweet.

**T**ake the juice of Mints, or else the water of New, Commyn, Coriander, Licorice, Sinnamon, and 2. four, seethe these in Wine, and give him to drinke that hath a stinking breath, and certainly it will be sweete.

A Medicine to make one to haue a sweet breath.

**T**ake the powder of Sage an ounce, Rosemary blossomes three ounces, Gilliseres fine drams, Sinnamon one dram, Nutmeg a dram, Muske a little quantity, then take so much Honey as is sufficient to make these foresaide Compositions into a corporacion like to a Marmalade, eate of this fasting and at night a little quantity at a time, so shall your breath be maruelous sweet, and if ye goe into any suspected place of the Pestilence, or any other corrupt ayre, if ye eate a little of this medicine next your heart, it shall defend you from all manner of jeopardy.

A Medicine to destroy a stinking Breath.

**T**ake three handfuls of Commyn, beat them in a brazon mozer to powder, then take a pottle of Wine, and put this powder into it, and let it seethe till it come to a quart, then drinke first and last of this Wine, as hot as ye may suffer it, for the space of fifteene dayes, and your breath shall be as sweet as a Nut.

For a stinking Breath.

**T**ake Pulton of the mountaine, that is called Hill-wort a good handful, and wash it cleane, and shred it small, and grind it in

in a Morter, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Commyn, and mingle them together, and put them in a pottle of good Wine, and seethe them till the halfe be wasted, and let the sicke use this after meate, and not before One in the afternoone.

A Medicine for a Canker.

**T**ake a handfull of Woodbine, Lime, Rose, Sage, of each a like, two or three crops of Rosemary, and then take a spoonfull of Honey, and put all these into a pottle of faire water, and seethe them all together, and in this seething, put thereto a good stone of Koch Allome, as big as a pretie Wal-nut, and with this water wash well yout mouth, this is also very god for the Tooth-ache.

For a Canker in the Mouth.

**T**ake the juice of Plantain, Woodbine, a little Koch-allome, Vinegery, Rosewater, and wash thy mouth where the Canker is, and it shall be whole within a few washings.

For a dry Canker.

**T**ake Harts-horne, and Egg-shels, and burne them to powder, then wash whereas the Canker groweth, and after that ye haue washed it, cast into it of this powder, and it shall be remedied.

For a Canker in the Mouth.

**T**ake the powder of the roote of Celandine, of dry Roses, Wit-neger, water of Honey-suckles, and seethe all these together till they be thicke, and therewith anoynt the place where the Canker is, and it shall be whole in shor space.

For the Canker in a womans Pappe.

**T**ake Coluer-dung, powder of Boxrot, Wheate, Honey, Virgin-waxe, flower of Barly, and of Beanes, and Linseed, seethe all these together in white Wine or Wineger, putting thereto Rams tallow, and make a Plaister thereof, and it shall be whole in shourt space, if yee lay it to the Pappe.

For the Canker.

**T**ake a cloute that will winde about thy Leg, and put there, in thy lasting digestion, and bind it to the soare, till it stinke foully two dayes, then change it, and doe so twice or thrice, till the Wozme come out, and lye on the cloute.

Another for the same.

**T**ake Hearbe-water, Scabious, Canker-wort, and seethe them in stale Ale, and drinke it Euen and Mayne hote.

Another.

**T**ake the Feete, the Head, and the guttes of a Crane, dyyed in an Duen to powder, and put that powder vpon the Canker and it will kill it.

For the Quotidian Feauer or Ague.

**T**ake and give the Patient a Womit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, give him a little sipping made with these Hearbs, Succozie, Endisse, Fennell-rotes, Parcely-rotes, a little Lime and Saucole, made with a Chicken or a little Mutton: soz this comforteth Nature well after this Purgation.

Another.

Another for the same.

**T**ake and give the Patient before the fit doe come vpon them, two peny-weight of the powder of Bay-berries, with a soft Egge, or in stead thereof grosse Pepper, soz it is very good therfore.

For the Feuer Quartaine which taketh one every third day with a sore fit.

**T**ake Parcelie the rotes and all, wash it faire and cleane, and take out the pithe in the middest, and then Stampe it well, and put thereto new layd Egges, and halfe a pound of Hogges blood, seasoned with salt, and take a good Herbe and stuffe her therewith, and then bake her in a Pie, and let the Patient eathe thereof. Soz it taketh away the Quartaine Ague by little and little, and doth comfort the heart, and doth prouoke good appetite. Probatum est.

Another proued Medicine for this Disease.

**T**ake Camomill, or Centozie, Stampe them, and drinke them with Wine: for these two Hearbes hath often holpen this kind of Ague. Probatum est.

A Medicine for an Ague or Quartaine.

**T**ake Sothernwood and mince it small, and put a little Oyle into a Saucer, and put thereto this solesaid Hearbe, and let it lye an houre or two in it, and set it on the fire, and there let it simper a little, and annoynt thy wrists and the soles of thy feete, and the nape of thy Necke, and downe betwene thy Shoulders, and this must be done before the fit comes, and in thys times this doing you shall be whole.

A Pla-

A Plaister to take the Ague or any other ache out  
of a Womans Breit in the time of her  
Child-bearing, if it come.

Take the yolke of an Egge, and a little quantity of Wheate  
flouer, and a quantity of Honey, as much as the yolke of the  
Egge, and beate these together, till it be like a Soule : then  
make a Plaister thereof, and lay it to the West that is grie-  
ued, and it will heale it without doubt. Probatum est.

A Principall water for the Palsie.

Take a pinte of water of Juniper, and of Ambrose as much  
Fennell water, and of Parceley, and Lawzell leaues a  
pinte, of Cowslip water as much, Rosemary and Lauender wa-  
ter, fiae penny-worth of the best Aqua vite, a pinte of white  
Wine, fourre ounces of the powder of Synamon : Mingle all  
these together, laying them a night in a vespell of earth, or  
timber, and in the morning after, kill them with a soft and ea-  
se fire ; this water is exceeding god, and of great efficacie, to  
purge fleame, and to comfort a cold stomacke, and for rising and  
swelling at the heart, and especially it is a helping and relie-  
uing against the Palsie, if it be drunke ere yee walke, and chase  
the limmes therewith, of him or her that is vered with the Pal-  
sie, and it will ease them.

For the Palsie.

Take Rosemary, Sage, bearbe Magdalene, of either of them a  
handfull, of Camomill flowers thre handfulls, and make  
white Salles oyle, as yee make oyle of Rose.

For the dry Cough.

Take Herseleue, and Comfrey, and eat thereof thre dayes or  
fourre with Honey.

A good

A good Fumigation for the French Poxe,  
confirmed.

Take Sympacer two ounces, of Frankensence, of Liquid  
Stozac, ana a dram and a halfe, and mingle them : the  
manner how to minister this fumigation is this ; You must  
set your patient naked vnder a Straight Canopic, and you must  
lay vpon the Coales the first part of your soresaid Receipt, and  
the Patient must enfozce himselfe to receive the smoake, kee-  
ping the fire betwix his legges till he begin to sweate : and  
so doing the space of fourre dayes, till his teeth begin to ake.

Pilles against Morbo.

Take of all the Mirabilanes ana thre Drams, of Troskes,  
of Colloquintida, of Pasticke, of Digredium, ana two  
drams, of Pugula, of Organie, of Cummin, ana two drams,  
of blacke Clibore, one dram, of Spike, of Euphorbium, of  
Harts-hoyne burnt, of Hall-gemme, ana halfe a dram, of  
Mayden-hayre, of the coddes of Heney, of Polytricon, of Ga-  
litricon, of the Flowers of Rosemary, of Harts-hoyne, of E-  
pithians, ana one dram, of Corzanders, of Annisæd, of Poli-  
podium, ana sixe drams, of god Triacle sixe drams, of Agarick  
in troskes, and of walshed Aloes, ana tenne drams, of the splices  
of Hierac, de oce Rubys, of the splices of Diarodam albatis, ana  
eight drams : Make a pasche of Pilles, with the juice of Femi-  
toz, and honey of Holes, one dram.

To make your Drinke.

Take twentie ounces of Pockwood, being turned of a Tur-  
ner very small, which put into an Earthen pot of two Gal-  
lons, and put thereto eight pound of Burning water, the best  
you can get, and let it stand in soake fourre and twenty houres,  
the pot being couered, then take and stop the pot with Paste,  
so close that no ayre may goe out, you must keepe the strength  
in it, and that is your chiefeest helpe, and with the point of your  
Knife make a hole in the Paste, and therein put a peg of wood,  
which is to gire it ayre, at times in the boylung, soz breaking  
of

of the pot; and thus let it boyle on a soft fire of Coales the space of sixe houres, in which time it will be consumed to a pottle; & that will serue you for your drinke, to take morning and evening for fourre dayes, against which time you must make more. After the first seething, seeth the same wood againe, with halfe quantitie of water and time likewise: and that is for your common Drinke, to serue at all times till you make new.

To make your Bisket.

TAKE fourre and twenty pound of the purest Wheate-flower which you can get, and put thereto one pound of fine sugar, and so make your Bisket, which will serue for your turne all the time of your Dyet.

A Receipt, and a soueraigne Dyet for the French

Poxe. Proued.

FIrst prepare a Chamber, which make so close that no ayre come into it, and defend all ill favouris out of it, and thereto in to bee twelue dayes together, before you doe begin your Dyet, every day forbearing of eating and drinkeing flesh and lese: on the thirteenth day you must begin your Dyet, & then to take a Purgation, of Cassia Fistula, or of Scamonia, to make your body emptie, keepeing your Bed, sweating temperately, without any prouoking: whiche sweating is your greatest remedie, in the which your Sweate, you shall drinke of your second drinke as often and as much as you list: and of your first drinke you must drinke every Morning at five a clocke, and Evening at eight a clocke, eight ounces at a gulpe warme, sauing on the dayes you take your Purgation: On which dayes, drinke all of your second drinke, desiring always to bee merry and light harted, in occupying to smell to dyed Drenges hote, Bread, Vineger of Rose, Mustard, and Apples: and after this manner, you must keepe your Chamber thirtie dayes together, and never to take Ayre, and at fifteene dayes you must take another Purgation like to the first, and that day to drinke all of your second drinke: and in like manner, another Purgation the thirtieth day: on which day, you may take Broth of a Chicke.

Chicken, or of Mutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

EVERY day take a quantity of a Chicken, and seethe it in water, and put thereto Borage leaues, or Borage flowers, without other Spices or Salt, or any other thing: which Chicken eat to thy dinner, and every day eat thre ounces of Bisket, and no more; that which you leauue of your Bisket, eat at night, with a few Raisins of the Sunne, and your Dinner must be at leue a clocke before none, and your Supper at five a clocke at after none: and at your Dinner you may dippe your Bisket in your Broth (if you will) and so drinke your drinke as aforesaid, and this is your Fare and Dyet for the space of thirtie dayes, and no other.

A maruellous secret to preserue a man from the Plague, and hath beeene proued in England of all the Phyſitians, in that great and vehement Plague in the yeare 1348. which crept through all the World: and there was neuer any which vſed this ſecret, but he was prouerued from the Plague.

TAKE Aleo Epaticum, or Sicofrine, fine Sinenam and Myrrhe, of each of them thre drams, Cloues, Pace, Lignum Aloes, Paskick, Wole-armoniacke, of each of them halfe a dram: let all theſe things be well ſtamped in a cleane Boxter, then mingle them together, and after keepe them in ſome cloſe bellſet, and take of it every Morning two penay-weight, in halfe a glasse of white Wine, with a little water, and drinke it in the Morning at the dawning of the day: and ſo may you (by the grace of God) goe boldly into all infection of the ayre and Plague.

A Soueraigne Drinke to preserue one againſt the Plague or Pestilence.

TAKE the quantity of a dram and an halfe of Powder Imperiall, a dram of Extracte and of Dragon water, and Horrell water

water, of each of them an ounce, and drinke it with Ale in the Morning fasting, and if one haue taken the Infection within 24. hours before, yet by Gods grace he shal escape it. This hath bene truely proued in the last great Visitation.

Another for the same.

Take a dram of *Methydatum*, and give it the Patient with Dragon water, white Wine, or some other liquor to drinke, when he supposeth himselfe infected still.

Another Preseruatiue against the Plague.

Take seuen or eight leaues of *Sorrell*, and wash them in faire Water and Vineger, and stape them in the said Water and Vineger a good while, and eate them fasting.

A good Drinke to be vsed to those that are infected  
with the Plague.

Take Berries of *Aue* (that are ripe, gathered on the North side of the tree) and dry them in the shadow: then stampe them to powder, then take di. a dram of the same powder, and temper it well with two ounces of *Plantain*-water, or white Wine, and let the sicke person drinke a good draught thereof, and remaine in his Bed and sweate as much and as often as he can, after he hath taken it, then warme a cleane shirt for him to put on, (and if his shirts may be shifted often, it will be the better after his sweating) and likewise his sheets and bed-clothes, if it may be, if not, at the least his sheets and shirt: and in vsing of this for the space of thre dayes together, he will dye or mend without all doubt, (by Gods helpe.) This hath bene often and truely proued.

To prouoke sleepe to the sicke person: Take a good quantity of *Womans* best *Wylke*, and put thereto a like quantity of *Aqua-Vite*, stirre them well together, and moisten the temples of the head of the patient, and the nostrils well therewith, and let it be layd on with some feather, or some fine linnen cloth, and this will doe much good. It is proued.

And if it happen, that the sicke person finde himselfe greatly grieved,

grieved, and that any Swelling begin in any place to grow soze, then take *Elder*-leaues, *Red Bramble*-leaues, and *Hu-Card*-seed, and stampe them all together, and make a plastrer thereof, and lay the same to the Soze, and this will both draw and heale. Or take two handfuls of *Scabious*, and stampe it in a Morter, then temper it well with two ounces of *Swines*-grease, that is salted, and the Yolke of an Egg, then stampe them all together and layd thereto, will draw exceeding well.

Where Medicines effect, giue God the glory.



## A necessary and briefe Relation of the Contagious disease of the Pestilence, with the Causes, Signes, and Cures of the same.

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### P A R T. X I I.

Wherein is shewed the Causes, with most certaine Preseruatiues against the infection thereof.

**H**is contagious Hicknesse called the Pestilence, is no other thing then a pressure, Contagion and whip, which GOD out of his indignation beth to challice men for their Transgressions, as it is written in the 28. of Deut. saying: If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandements; the Lord shall make the Pestilence

silence to cleaue vnto thee. For God the Creator of all things is the chiefe and principall maister of all things created, and bethem as secondary meanes to execute Punishment against the offenders. So that the Pestilence is either Supernaturall, and immediately commeth from G D D to Man: or Naturall, as when God punisheth Man, hee personmeth it by his Creatures.

Also, the Pestilence supernaturall, is to bee vnderstood two manner of wayes, that is to say; eyther when G D D doth it wholly from himselfe, or else permissiue he suffereth Satan to punish Man, for the reasons aforesaid; Satan being the most cruell Enemy both of God and man, who grieueth and repineth at Mans felicity, and eniuiously sicketh to extirpate and roote out all Mankind. Even as the Historie of Job testifieth. So that his power is also two-fold, viz. He eyther doth this office of himselfe, or else by Inchanters and巫者, (Exodus, 7.chap.and 8.) of whom C H I S T spake, Act. 8. Math. 7.

The Pestilence naturall, is also taken two manner of wayes: The one generated from an astrall Impression, the other, from the microcosmus or little worlde Imagination. The Pestilence of Impression, procedeth from the firmament of Heauen, when God punisheth man by second causes, hee bleseth the Conjunction of Saturne and Mars, and other Starres, and Eclipses for correction; even as a Father chastiseth his Childe with the rodde. The arsenicall Sulphurous, Antimoniall, Papellosous, and Cicutosous beames of the Starres, infects the nutritment both Spirituall and Corporeal. This is the generation of Pestilence, proceeding from the influence Astrall.

Lastly, Paracelsus in his Booke De occulta Philosophia, saith: That of Imagination springeth the Pestilence, as is there intituled betwene two Brothers.

Also it is reported, That a man having the Yemerhodes and the Pestilence together, aspecting another being sound, infecteth

teth him also; yea, very many much more, by the intuition and earnest beholding of women, Que simul menstruorum & Peste laborant. Moreover, by the breath, heate, sweate, smell, habitation, and garments from the Sick, the Pestilence is propagated, and creepeth from one house vnto another, and infecteth the Inhabitants thereof, so that it procedeth of an invisible essence, Spirituall and Astrall, and not of any humour or liquor only.

Presages and Judgements, taken from the Superior bodies, and Constellations of the Heauens.

A mongst all other bodies Celestiall, there are two, called Aeuill and malicious, which are Saturne and Mars, as aforesaid: by whose bad influence manifold infirmities, especially of the Pestilence ariseth: For Saturne through Cold, causeth Rheumes, Elephantia, &c. Mars by reason of Heat, bringeth forth Feauers pestilentiall, spitting of Blood, Plurisies and such like. Consider well, the entring of the Sunne into Aries by true Equation of the houses and Planeta, for that influence hath more domination, then haue all other influences of the whole yere beside, (except the superior Coniunctions of the Planets, or some great Eclipses.) And this entring of the Sunne into Aries, passeth all entrings of the Sunne into any other Signe. Therefore, consider how the Lord of the sixt house in the figure is disposed, for he is y Lord of the Sicknesse, viz. You must consider, whether hee be impedit or no. And if hee be impedit, there shall be many Sickneses according to his nature and his house, that is the sixt house.

As for example, be it in case that Saturne is Lord of the sixt house, and some earthy signe is in the same house, then most commonly

commonly the sicknesse of that yere, shall be of like nature, that is cold and dry. And ouer this thou must consider, whether the Lord of the first house hath any aspect with the Lord of the house of Death; so him, then most commonly the end of those sicknesse that are cold and dry, shall be death.

And likewise, as it is declared of the entring of the Sunne into Aries, so must it be said of the coniunction of the Sun and Moone through all the yere, marking every nature of the Planet being in the first house, If there be any, & the aspects to those two houses aforesaid.

Also consider, whether this entring of the Sun into Aries or any of the coniunctions of the Luminaries, be in the eight house or no, for then it shall be much worse. Note also, that if the Eclipse of the Sunne or Moone be in any angles of the Nativity of any person, or in any of the angles of the revolution of his Nativitie, then he shall suffer sicknesse according to the nature of the same angles. And if the Eclipse be in Medio Celi, hee shall suffer hurt in his honour & fame. And if it be in the Ascendent, hee shall be greeved in his body, and so forth of the other houses. But it shall be the worser in case the Eclipse be in the ascendent, especially if it be the Eclipse of the Sunne, for that is the more dangerous of the two. Forasmuch as the effect of the Eclipse of the Moone is alwayes finished in the space of one yere at the most, sometime in lesse, and for the most part in thre yeres. But the effects of the Eclipse of the Sunne is very long vj it come to passe. Sometimes twelve yeres, as Ptolome in his Centiloquio witnesseth.

The Astrologians take the judgement of the yere, by the entring of the Sunne into Aries in the first minute. And if it then happen, that all the ill Planets be in the eighth house, which is the house of Death, they say; that yere shall arise a Pestilence and divers other sicknesse, according to the nature and conditions of those Planets. And if the Moone in the same entring bee neare unto the conjunction of the Sunne, that is to say, with the two, or three, or four degrees; That yere shall

shall be a death of Pestilence uniuersall, and that shortly after that Conjunction; especially, at the comming of the Moone and euill Planets to infortunes: and as the infortunes be, the effects shall so appeare, be they moze or leesse.

Furthermore, you must consider the great conjunction of Saturne and Jupiter in the 13. degree of Scorpio as it was in the yere 1625. in the last of August, which conjunction changed from an ayrie triplicite into a waterie, and it was in a waterie Signe, whereof there chanced very much raine, and thereupon followed excessive humectation and moistning of Mans body, which by and by turned to putrifaction and thereupon ensued many perillous and corrupt Feauers, Pestilence and Aiges as Phalerus and many others haue related, specially, because the conjunction of Saturne was exalted in the forth above Jupiter, which Saturne is of ill influence.

Furthermore, there are assigned seauen prognosticks, messages or signes of the Pestilence, moze common and vsually observed, as hereafter follow: viz.

First, when in a Summer day, the Weather is often changed, as in the morning like to raine, and after standeth still cloudy, and at last, the winde turneth into the South.

The second is, when often in the time of Summer, the dayes helweth wholly obscured, as if it would raine and yet not raine, and then if it doe so continue long, it is to be feared, a great Pestilence will after ensue.

The third Signe is, when there are many flies vpon the Earth, for this signifieth that the ayre may be venomous and infected.

The fourth Signe is, when the Starrs doe seeme often to fall, for it is a token that the ayre is corrupted by many venomous vapours which ascende h.

The fift Signe is, when Comets doe seeme to flye in the ayre as it appeareth in Meteoris, and that those happeneth, when the Comet

Comet appeareth, it signifieth Blood-shed, Warres, &c. Vnde versus.

Mors furit, vires rapitur, Sevit mare, Sol operitur.

Regnum mutatur plebs peste fame cruciatur.

The sixth signe is, when many Thunders and Lightnings happeneth, and especially from the South part.

The seventh is, when many Windes procedeth from the South part, for they be soule and banleane: when these signes appear, a great Pestilence is much to be feared, except our Lord Omnipotent auert it.

Meanes to preuent Infection, the Causes and Prognostickes, being already declared.

**N**ow shall it be directed, by what meanes every man ought to preserue himselfe from this infection, And according to the speach of David saying, that a man ought Diuertere a malo, ad bonum, to turne from euill and doe good, And most humbly, Peccata sua confiteri, to confess his sinnes; for in the time of Pestilence, Penitencie and Confession are to be preferred before all other Medicaments, and withall to change the place for a moxe pure ayre. But if it cannot be done conueniently, in as much as possible may be, let all causes of corruption be evitata and auoyded, and consequently Generie. Also the Wind proceeding from the Meridian or South point, is contagious and infectiue naturally: Wherefore in the time of the Pestilence, the Windowes on the same side the house ought to be shut vntill one of the clocke in the afternoone, and let the windowes be open towards the North part. For the same cause, let there bee no euill lents or smels, as from stables, streets, and fields wheres dead carcasses corrupted and putrified may annoy you, and chiefly putrified Waters, as from sinkes and houses of Office, for Paracelsus saith; Oxine putrifactum mere est venenum. And most commonly we finde they dye in greatest number, wheres the ayre is corrupted with these annoyances;

ances; for, Sicut per odorem, aromaticam cor & spis recreantur, ita ex nocivo fetore debilitantur. Wherefore the house is to be kept, that no infectiue ayre enter therein, especially that which is humide and moist, which naturally causeth putrefaction in the house or places where one lieth: for prevention thereof, the same house or places ought to be ayzed with fires of wood yelding cleare flame, and withall to sumigate the roomes with these herbes and sedes subscribed, Bayberries, Juniper, Vbery, Organy, Wormewold, Hyslop, Rue, Mugwort, and of Lignum aloes, let these sumes be inspired and taken at the mouth and nostrils, so that it may penetrate into the interior and inward parts.

Let all Superfluity and ouermuch repletions be restrained, for Avicen in 4. Canonis, saith; Illi qui repletionem semper curant periodum & finem vita abreviam.

Likewise, the common Bath is to be auoyded, for Modicum fermentum totam massam corruptit. Finally, communities and concourses of people are also to be left off, as much as possible may be, least the breath of the Infected be received. But in case they cannot bee shunned, let these Remedies be vsed which hereafter follow.

The first Preseruatiue.

**V**Ven one ariseth in the Morning, by and by let him eate a little Rue, walst in cleane water, and sprinkled with Salt, with one or two Walnuts well cleasned. If that can not be had, let him eate some Bread or a toast intincted with Vineger especially in a turbid or cloudy day. Also in the time of Pestilence, it is better to stay within doores, then to goe abroad into any Towne or City, and let the house, especially in the Summer, bee sprinkled with Vineger, Roses, and Vine-leaues; also, it shall be good oftentimes in the day, to wash the hands with Water and Vineger, and afterward to cleane the face, and to smell vnto the hands washed, as aforesaid. It shall be also a wholesome course as well in Summer as Winter to smell vnto salwe things. And for those that are visitors

of the sickie, to take a spange or piece of bread steeped in vinger, and to hold to the nose or mouth; for all acetulus and inward things do close the powers, and passages of the humours, that no venomous ayre can enter therein as by experience I haue often found. Also if you take Rue, Cloornewort, Sage, Marigolds of each thre handfuls, infuse them wholly in a gallon of Ale newly tunned vp, and past it close that no ayre breath out, and after that is fined for 12. hours, take sixe or sevene spoonfuls thereof mired with the best Venice-triacle in quantity of a weane, and moderately walke thereon, and doe thus every morning before you goe forth of your house, as long as the Sicknesse continueth, and renew your drinke as occasion requireth to prevent the impression of the contagious ayre.

Another Preseruatiue.

**T**ake aloes cleane washed in Rose-water halfe an ounce, of good Myrrhe, of Saffron of each two dragnes, of Bole Armonie prepared one scruple, of seede Pearle one scruple, of the sirup of Lemons as much as will make it in forme of paste, made in pills, and take thereof every morning the weight of a groat, fasting, and within one houre after, to take a little thin boþh, Ale-berry or white wine, and fast thereon thre, houres after, and then to vse your accustomed dyet.

Another.

**B**ut if the body bee very costiu and distempered therewith, then may yee vs these pills in quantity as aforesaid; Every morning for fourre or fift dayes together if neede require, and prepared as thus: Take of Rheubarb, Myrrhe, of each one dragine, Aloes two dragnes, Zeadoxie roote, Saffron, of each one scruple, sirup of Roses solutio as much as will suffice to make it in forme of pills, and to take them in manner as afores directed.

Another Preseruatiue.

**T**ake of Methiride, conserue of Roses of each halfe an ounce, Bole Armoniacke prepared two dragnes, mire them together, and take thereof as much as a nutt at once, and fast thereon two or thre houres after.

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Or else you may take of Triacle of Andromachus, and of Mithridate of either two dragnes, or conserue of Roses thre dragnes, Bole Armoniacke prepared two scruples, of the seeds or rootes of Angelica two scruples, of the seeds of Citrons halfe a dragine, of the sirupe of Lemons halfe an ounce, mire all together and take thereof the quantity of a halfe nutt, in the morning or at any time of the day else (if you goe into any thong of people) and fast a while after it.

There are also many other preseruatiues more costly, yet farre more powerfull in their effects, which may be had at the hands of þ Chymists, as Potus Pestilentialis Paracelsus, whereof one dram being taken in the morning fasting, and to sweat thereon, is a preseruatiue for the Pestilence for sixe dayes.

The second preseruatiue is Sulphur sublimed with Myrrhe and Aloes. Halfe a dragine with Sugre thereof being taken in the morning, preserueth a man all that day from all astrall impression.

The third preseruatiue is, Zenechthon Paracelsi, which being hanged about the necke, hindereth the attractive power of the Microcosmus or little world, which is man.

The fourth, against the intuitions or venomous aspects of women, and men as aforesaid. Is Chelidonia gathered in the full of the Moone, and carried about one.

The fift, for them which are visitors of the sickie, let them hold in their mouth Frankensence, and withall let the infected at the same instant hold also in their mouth of the rootes of Imperitoria.

The sixt, is the essence of Harts and Storkes blood.

The seuenth which is most potent and powerfull, is Alexipharmacum Spagiricum, whereof being taken in a morning, the quantity of a Beane or lesse, with Sugare or in any other convenient liquoþ, hath a maruellous effect.

Also for correctiue of the ayre, R. Sulphuris lib. 3. Thuriis 2. ss. Aſſa ferida 2. ss. Philerizantur & miscantur.

To this powder adde a double quantitie of the Coortex or barks

thels

shels of Bayberries, of white Amber halfe a part. Take of this powder two draynes and cast it vpon coales, and make a perfume therest dayly twise or thrice.

If want of this powder you may take the wood of Juniper, and vise it in like manner, but it is nothing so good as the powder.

Rules to be obserued in Common  
communities.

Such things as doe rarefie and subtile the spirit interior, are Saffron, Cassia, fistula Planten, with mirth in measure, these doe specially serue in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkned by an infectiue ayre, if a man carry not the for said things or such like in his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rose water mixt with Vineger as aforesaid, but if both cannot bee had, let Vineger alone be vsed. This being obserued, thou mayst with more securitie enter into any company.

To kepe the body soluble is thought to be an effectuall remedie, if it bee not laxatiue naturally, let it be prouoked artificially by suppositoires, for which purpose also serueth the Pillulae Pestilentiales which may bee had at the Apothecaries. Let there bee also fire made in the House, because it much hindereth Celestiall impression, and clarifieth the ayre.

To take Triacle is also profitable and good, as well for the sicke as whole. I meane the right Venice triacle, or Treacle of Andromochus (or Jens triacle) if it bee administered twice in a day with pure and cleere wine, Beere or Rose water, in quantity of a small Beane or Pease at each time, mixt with two spoonesfulls of any of the foresaid Liquors: Let Dinner bee deferred vntill midday, whereby the Triacle, may have its operation in the Body. Then chuse a good messe of meate with pure wine, Drinke is to bee taken oft in the day, but not much at once, because, Nimia Superabundantia putrifactionem humorum inducit.

Beware

Beware of all hot things in meates, as Pepper and Garlick; for although Pepper purgeth the braine of Flegme and and likewise of spiritual members from hiscons and clammy humours, yet it heateth overmuch, and Calefaction and heat causeth putrifaction.

Bitternesse is more wholesome then hot Odours or Sauours: Garlick, although it purgeth also Flegme and casteth forth euill humours, provoketh an appetite to Heate, and permitteth not any dry ayre to enter; because it perturbateth and vexeth the eyes, and heateth the head of euery one which often vexeth the same; therefore it cannot prove agreeable: For the Pestilence through the vse of hot things is oftentimes augmented and increased. All kinde of meates by so much easie they are of digestion, so much better they are. In the morning boyled meates are more to be commended, but in the euening roasted. Brothes and Pulpes are to be eschewed, except they haue some pleasant savornesse; for sower meats in time of Pestilence serueth to all medicines. In like manner all frutes must be restrained, except those of a sower taste, as Cherries, Pomgranuts, or a little quantity of a Pearre or Apple in place of medicine, for most fruits commonly induceh putrifaction. As for Spices which are commonly vsed, and convenient, are Ginger, Cynamon, Cumine, Sage and Saffron, with these are made sauces for the richer sorte. The poorer folkes may eate Rue, Sage, Walnuts, scarcely minced and mixt together with Vineger. These doe hinder putrifaction.

Likewise, beware ye dread not death overmuch, but thinke well to live: For he that dreads overmuch, shall imagine he feeleth pricking and mouing thereof at the cleansing places in his owne conceit, when he feeleth nothing.

Hauing set downe sundry meanes for prevention. It shall be convenient to speake of some signes and tokens, whereby a man may judge whether he be infected with the Pestilence or no, and they are these that follow.

The

**T**he first, is great paine and heauiness in the Head.

The second, when the body is inwardly affected with heate, and the outwards parts cold and ready to shake, and is thirly and dry withall.

The third is, difficultie of breathing and that with paine.

The fourth signe is, he hath a great desire to sleepe and can hardly refraine it: Somtime want of sleepe & cannot obtaine it.

The fift is, paine and swelling in the Stomacke, breaking forthwith stinking Sweats.

The fixt signe is, divers and heauy looks of the Eyes, seeing all things of one colour; as greene, or yellow, and the colour of the eyes are also changed.

The seauenth signe is, losse of appetite, unsauoury taste, bitterness of the mouth sowe and stinking.

The eight is, wambling of the Stomacke, and a desire to vomit, and sometime vomiting humors bitter & of divers colours.

The ninth is, the Pulse beateth swift and deepe.

The tenth is, heauiness and dulnesse in all the body, and faint, and weake limbes.

The eleventh is, the Urine most commonly is troubled, thicke like beasts water, and stinketh, but smell if not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the sicknesse.

The twelfth and last signe and surest of all other is. There ariseth in the Pecke, vnder the Arme, or in the flanke a tumour or swelling, or in some other part of the body there appeareth a red, greennish, or blackish coloured soze: This is an apparent signe of infection with the Pestilence.

As one as by the Signes and tokenes aforesaid, any one perceiuteth himselfe to be infected with the venomous quality of the Pestilence: Let him take of the aforesaid Potus Pestilentialis Paracelsi, in quantity agreeable vnto the age of the Patient, that is to say; If hee be aboue Fouretene, he may take thereof at a time, halfe an ounce or a good spoonfull; But if hee

be

be of younger yeares, two drams, or more or leesse according to the condition and respect of the Patient, and let him be well couered in his Bed with cloathes, and sweat thereon for foure or five houres after that, let him take the like dosse and againe let him sweate. After five houres are past, let him take the third dosse; especially, If the patient feeleth and perceiuteth any punctions or prickings remaining: For which the third dosse (God willing) all the venome will be expelled and driven soozie.

For thre dayes following (the venome expulsd,) Every morning the Patient shall take one dose of the said Liquor or Drinke, whereby Nature may be corroborated and comissted. Alexipharmacum Spagiricum will perforne the same, of which you may giue vnto them that are aboue Fouretene yeares one dram, but vnto them that are younger halfe a dram, and that thrice in foure and twenty houres space. And for thre dayes one dose every morning in Wine, Rose-vineger, or other appropriate waters.

And when the Apostumation of the Pestilence commeth soozie, a Cataplasm of Figges and the fruit of Alkanengis, of each a like quantity bruised together, shall be applied thereon, and it will breake it presently; For Venenum, venenum attrahit.

And this you must remember, that if the Wotch arise vnto the heart before you sweate, that then you apply this defensatiue vnto the heart vpon a fine linnen cloth thinly spread, as broad as will couer the heart, which medicinie is thus prepared.

Take of god Triacle of Andromachus, halfe a dragine, red Sanders, of Terra lemnia halfe a scruple, Rose-water and of Wineger, of each as much as will suffice to make an Onguent, and let it be applied as aboue directed.

Whenthe Apostume first appeareth, you may (if you please) take Walnuts, or Alberments, Figges and Rose beaten together, and apply it thereto.

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Also,

Also, when the said Apostume breaketh and the venome penetrateth the heart, whose signe is perceived by the line from the Center or middest point of the Apostume leading to the heart: Bruise then some of the græne plant called Vna inuera, or Leopards bane, and apply thereto; but if it cannot be gotten græne but withered, then macerate it in Wine or Vineger, and apply it after the same sort, and let it bee repeated twice or thrice ouer: For this doth extract and draw out the venome mightily, the Patient being in an agonie; and doe reuoke and call him backe as from the Graue, and draweth many into admiration thereof.

Against the Symptomes of the Pestilence.

**I**n Constipations and Costiuenesse of the belly, the patient may use some purgative medicine; except it bee at such time when y Botch or Carbuncle appeareth, or any other sores of the Pestilence growing towards rupenesse: For if it be done then, it will contrary to nature proue her intention.

But the second day after Sweating, If no Botch or soze appeareth, then may hee use either Senna or Rhubarb, or the extract of either. They that haue any of the fluyres of the bowels, called Diarthea or Disenteria, joyned with the Pestilence; Morning, Spone and at night, they may take halfe a scrupule of Crocus Martis, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linnen cloathes in Rose-water vitriol, and with the juice of Semper viue, and apply to the pulses, and when the same cloathes are dried, let them be wet againe in the same liquor and applyed in like manner.

And if the Patient be verie dry and thirstie, give him of this Julep thre or four sponefulls at once, viz. Take of Rose-water, of the waters of Endive, Buglasse, Sozrell, Charpe Vineger, and of the juice of Lemmons of each four Ounces, of Sugar one pound, boyle them a little with a gentle fire, and when

when it is cold, giue thereof to drinke thre or four sponefulls at once. Or else, take of the waters of Roses and of Buglasse of each thre Ounces, of the Sirrup of Endive and Lemmons of each two Ounces, of the Oyle of Vitriol one scrupule, mixe them, and take them as aforesaid. If the Patient cannot sleep, if after vomitting Wroardicks, and other meanes fit to evacuate grosse humours, a man may giue the Patient Laudanum Paracelsi, thre graines thereof in Cardus Benedictus water, or for want thereof the Temples of the Patient may bee anoynted with this ointment. Take of Unguentum Populionis, of Unguentum Rosarum, of Unguentum Alabastinum, of each halfe an ounce, of the oyles of Violets and of Water Lillies, of either two draymes, of Opium one scrupule, or two, first dissolved in Rose-water, and then together mixe; anoynting the Temples therewith, will both cause sleepe, and stay raving. Or if you will you may use this.

Take of the Sirrup of Violets, of the Sirrup of Lemmons, of the Sirrup of Poppie of each one ounce, of Diancordium thre draymes, let them be mingled together, and giue thereof sometime to the Patient to drinke for the foysaid purposes.

If through the heate of the stomacke, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barly, Sincscole, Violet and Strawberry leaves, of each one handfull, of Woodbind and Columbine leaves, halfe an handfull; boyle all these in a Quart of faire water, and to the same Liquor strained out, put thereto of Diamorum and of Mel rosa-rum, of either two ounces, of the oyle of Sulphur as much as will a little sharpen it, and let the Patient with some of the same liquor warmed, gargarie and wash his Mouth, Tongue and Throate.

Of Fleubotomie.

**F**leubotomie may be used once in a moneth, except age or any other cause prohibite it, as in women with Child, or on them that are brought low by sicknesse, or on them that are infirme.

subject to any ure of the Belly, or on them which are already infecte: with the Pestilence, and the Botch or Soze groweth towards ripencie.

Let bloud-letting be done vpon the veine Basilica, whether it be in the right or left arme, before he eate or drak, and after the opening of the same let the Patient bee socund, mer-ry and chearefull, and to drinke Wine or Beere, but always temperately. Neither is it lawfull nor conuenient to sleepe the same day that the veine is opened, if any feeleth himselfe infected with an Apostume, then let him altogether refraine sleepe, and prevent it by walking, for in sleepe heate inwardly indieth the Venome vnto the Heart, and other spirituall Members, in such sort, that scarce any Hearbe may reuoke the same venome, vnto its former state, which thing happeneth not, as long as a man is in motion.

But it may bee, some men will aske, of whom is sleepe to be auoyded? What if he shoulde haue a continuall sleepe? To this I brefely answere, that in the time of Pestilence; if any haue an appetite to sleepe presently after he haue eaten any thing, then such desires ought to be hindered for a space, either in the Garden or Feilds for one houre, and then with naturall sleepe, the body may haue for one houre its naturall refection and rest. Thereforo Auenic saith; That if a man will sleepe, he ought to drinke a goddraught before his sleeping, because in sleepe he attracteth and draweth many humors and those euill humors are repelled by the humors of a goddraught; But againe, if a man shall aske, when a man is infected how he ought to know it. To this I say and answere, that a man that is infected; the same day he shall not eate much, because he is replete with euill humours, & presently after Dinnet he hath a desire to sleepe & perceiuteth a great heat with coldnesse, he hath great paine with coldnesse, he hath great paine in the former part of the head, but all these are put away by mouing hither and thither, and for to walke he is not able by reason of ouermuch wanerdinnesse and luggishnesse of body, for a man infected.

fecte hath alwayes a desire to sleepe, because the venome inter-nall doth perturbate and trouble the spirits vitall, so that it alwayes tendeth to rest, by these signes and all others before related, a man may alwayes perceiue himselfe to bee infected. If hee will not gue credit vnto it, let him make triall for halfe a dayes space, and presently hee shall seele the Apostume vnder his Armes, or about the groine, or else about the Eares. Thereforo the chiefe remedy is, if a man perceiue all these tokenes in the time of Pestilence, that he shake off sleepe as I haue said before, for asby the reasons before alledged it is manifest, that in sleepe the Spirits vitall doth rest, but the venome is scattered, through the membrans from one place vnto another, as I haue often obserued. This being truely marked, when a man findeth himselfe infected, as soone as possible may be, let him let bloud in as ample manner that he al most faint thereon; for the taking of small quantity of bloud stirreth vp the venomous quality more forcibly. If a man will not cut many veines at once, then hee shall suffer to goe ouer the same veine incised as aforesaid, euen vnto the retardation and stayng of the Bloud.

Also he that is let bloud, whether hee be infected or not, he must also shunne sleepe the whole day euen to midnight. And alwayes in the same part of the body that the Apostume shall appeare, shall be made the incision of a veyne.

As for example.

If the Apostume shall appeare vnder the right Arme, Phlebotomie shall bee made in the middle part of the same arme, from the veyne Mediana; but if vnder the left arme the apostume sheweth it selfe, then must you open the Mediana, as aforesaid, in the same arme, or the Hepatica, that is to say; in the veyne about the middle finger. If the Impostume be about the Groyne, let a veyne be opened in the ffoote, about the heele on the same side. If the apostume bee in the Neck, Phlebotomize the Cephalica, about the Thumbe in the hand of the same side, or the Mediana of the same arme, or in the hand on

the same side about the lesser finger. If it shall appear about the Care, incide the Cephalica on the same side, or the veyns which is betwene the fore finger and the thumbe, least many venomous vapours inuade the braine. Or the veyne which is about the less finger, or about the article, which of Phisitians is called Basilica. If the tumour shall appear about the shoulde blades, heart and throat: Use scarificiations with application of Gentulits; And first let blood on the Median. If the Apostume appeare on the backe, open the veine called Pe-dia Magna. And all these may bee let blood. If a man haue not slept before the knowledge of the Apostumation: But if hee feele such Apostumations after sleeping; then bleeding ought to be made on the contrary part. As if the Apostume appeared in the right arme, the Basilica or Liver veine; or Mediana in the left arme, shall bee opened.

And if the Apostume sheweth vnder the right arme, let it bee as it is spoken of the left arme; and so of other places in which the Apostumation appeareth. And whensoeuer Blood-letting is to bee vsed, let it bee alwayes done in opposite manner: And if hee that haue bene let blood be very weak, then may hee sleepe after the middest of the day. And before the middest of the day, hee ought to be in continuall motion, either riding or moderately walking.

And if afterward, the Botch increaseth feare not: For it is a token, that nature putteth out the venomous quality, and removeth a man to soundnesse, then may you apply such remedies thereto as is aboue mentioned.

And if any there bee, that shall receiue benefit and recovery by these Directions: First, let him thanke G D D, that haue created Medicin of the Earth to heale his people: and secondly, pray soz mee a Sinner the writer of this little Treatise, soz to that intent Iooke the paines.

A Me-



## A Medicine for the Plague, for sicknesse of the Soule.

 Take a quart of Repentance of Ninevie, and put thereto both your handfuls of seruent Faith in C H R I S T ' S Blood, with as much Hope and Charitic, of the purest you can get in Gods shope; a little quantity of each, and put it into the vessell of a clere Conscience, and let it boyle well in the fire of Loue, so long till thou seest (by the eye of faith) the blacke foame of the loue of this World stinke in thy stomacke: then skim it cleane with the spaine of faithfull prayers: that done, put in the powder of Patience, and take the Immaculate cloath of Christs pure Innocencie, and straine all together thengh it, into Christs Cup: then drinke it burning hote betimes next thy Heart: this done, rest from beastly Conuersation vsed in times past, vpon the Bed of Christs pure Innocencie, and couer thy warme, with as many clothes of Amendment of life, as God shall strengthen thee to beare, that thou mayst sweat out all the vile poyson of Ceuetousnesse, Idolatry, and the participation thereof, with all kinde of Wilhordome, beggerly pride, Oppression, Extortion, Usurie, Prodigality, Swearing, Lying, and Slanderung, Envying, Wrath, Sedition, Heresies, Theft, Murder, Drunkennesse, Gluttony, Sloth, with such like, sweat cleane out of thy Heart, thy Head, thy Bones, and thy Body: with all the other powres or parts of thee; and euer walke thy Heart and Eyes with pure Humilitie, mixt with the feare of God, and lay the sweet Camomill of god Conuersation hard to thy Nose, least thou shouldest smialnoze them.

then thine owne. And when thou selest thy selfe altered from all these also named vices, take the powder of Hay-well, and lay it vpon the top of thy Tongue, to sauer thy Mouth withall, and the Gares of the hearter: but drinke thrice as much Doe-well daily: And then take the oyle of Gud-worckes, mixed with the same Hercey that G D hath willed vs to vse, and annoynct therewith thine Eyes, thine Gares, and thy Lippes, thine Heart, and thy Hands thoroughly: that they may be light, nimble, quicke, and ready, to minister vnto the Woze, and dispersed members of Jesus Christ, euer as you are able, and see occasion; but beware thou takest not vnd in the ministering thereof, least deadly dust of Blaine-glozy, and Hypocrisie, doe thee much harme, and to keepe a dyer for thy Heads sake, vse the hot broth of Holinesse, and Righteousnesse continually, and seade thy selfe well, with the spoune of godly Meditations in Gods holy Word: then annoynct thy selfe with the Oyle of Gods peace; this done, arise from Sinne willingly, and take vp Christs Crosse boldiy, teare it thankfully, and walke the course worthily, and thou shalt live everlastingly, &c.

### A Prayer.

O Eternall God, and most sure comfort and consolation in all Afflictions, which healest the sickle Soules oppressed with Sin, which ministrest mercifull Medicines to the repentant Heart, and doest refresh the sinfull sinners, that thirst after thy precious goodnes, most humbly we beseech thee haue respect to our deadly diseases, and purge them with that spilling of thy most precious Blod, that we may be made cleane and sound in thy sight, to receive thy healthfull saluation of our Soules, and to rest with thy holly Congregation, and hauenly Fellowship in thy glorious and everlasting Kingdome, alreade  
dy purchased for vs.  
Amen.

FINIS.

### A very necessary Table, wherein the Reader may find out readily any secret therein contained.

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Of things necessary and vsefull for every Chyrurgeon to haue in a readinesse; as Instruments, Medicines, Powders, Vnguents, Emplaisters, Hearbes, &c. Fol. 58

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Of Wounds; as first, a Definition by their Causes. Secondly, what they are. Thirdly, their Cure, consisting of a fift-fold scope or intention. Lastly, how one wounded, should be restrained from diuers meates in his Dyet. Fol. 61

#### P A R T . I I I . I I .

Of Remedies very vsefull and necessary for all Captaines and Souldiers that trauell eyther by Land or Water, to heale all Wounds of what kind soever they be of, or in any part of the body (by Gods grace) if they be curable. Fol. 65

#### P A R T . V.

Of the rare Treasure of the English Bathes, written by W. Turner Doctor of Physicke. And set forth, for the benefit and Cure of the poorer sort of People, who are not able to goe to the Physicians. by W. Bremer, Practitioner in Physicke and Chyrurgerie. Fol. 79

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A briefe Treatise of Vrines, as well of Mans vrine as of Womans, to judge by the Colour, which betokeneth Health, which betokeneth Weakenesse, as also Death. Fol. 95

M.m

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Of the making and vertue of diuers and sundry Waters very vsefull and necessary both for Physicke and Surgerie, for the curing of many Diseases.

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Of the making of diuers and sundry Vnguents, or Ointments, for many seuerall Diseases, &c.

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### P A R T . X.

Of the making of many, diuers and sundry Emplaisters, for the Curing of seuerall Diseases.

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P A R T. XII.

Being a briefe Treatise of the Pestilence, by W. B.

FINIS.

THE  
ENGLISH-M  
T R E A S U R E.

*With the true Anatomie of*

Compiled by that excellent Chyrurgeon M  
Esquire, Sergeant Chyrurgeon to King Henr  
EDWARD the 6. To Queen M  
Qu. ELIZABETH. And also cheife Chyr  
to St. Bartholomewes Hospital.

Wherunto are annexed many secrets  
to Chyrurgery, with divers excellent approv  
all Captaines and Souldiers, that travell ev  
Land: And likewise for all Diseases which  
Master Women: With Emplisters of  
With other persons and drinke approued

also the rare Treasure of the English Barber  
William Turner Doctor in Physick

Gathered and set forth for the benefit and use  
sort of people, who are notable to go to the  
By WILLIAM BRAMMER, Practitioner in Physick  
and Chyrurgery.

And now Eightly augmented and enlarged  
thousand approved Waters and Medicines, such  
for Physicks and Chyrurgery: as also Oynement  
with speciall and approved remedies for the  
Pestilence Fever: which now is come to high  
present: by W. B. Practitioner in Physick  
and Chyrurgery.

With a necessary Table for the shewing  
the value of divers drinke and drinke

Printed in London by W. B. 1616

STERLING 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15  
METRIC 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

white wine, and so let it stand all night cleane couered, and then on the morrow distill it, and keepe the water well. This water is good for the Pegrin in the head, and for the Postum in the Head, and for the Dropis in the Head, and for the Feuer in the Head, and for all manner of Aches and sicknesse in the Head.

To make Aqua Magistralis.

**T**ake the rootes of Pyonie, the rootes of Turpentine, the roops of fennell, of Egrimonie, Honeyuckle, Celadine, Kewe, Chickweed, Pimpernell, Phillipendula, the tender leaues of the Vine, Eustace, Bowthistle, Redroses, Strawbery leaues, and Veruen, of each a like quantity, and bray them in a Morter, and put them in good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a man-child, and as much purred Honey, and put them all together, and let them stand thre dayes so, and then distill as ye will in a Stillatozie, and keepe well this water in a Glasse vessele, that no Ayre come thereto, and if you will occupie this wa- ter, wash thine eyes therewith, and use it, and if euer man be holpen of the disease of Eyes, this will helpe him in shor- time.

A precious Water for eyes that seeme faire, and yet be blind.

**T**ake Smalledge, red Fennell, Kew, Veruen, Wyktony, Egrimony, Hinkfayle, Eustace, Sage, Pimpernell, and Celadine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a brasie Pan, and powder of Tuttie, of Pepper, of Cerase, and a pinte of white wine, and put it to the Herbs, and two or thre spoonfuls of Honey, and seuen spoonfuls of the wine of a manchilde, and temper them

together, and boyle them over the fire a little, and straine it thorow a cloth, and put it into a Glasse, and stop it well, till you will occupy it, and when you will use it, put it into thine eyes with a Feather; and if it ware thicke, temper it with white wine, and then use it often.

A Water that will make one to see, that did never see.

**T**ake Rosemary, Smalledge, Kewe, Veruen, Mother, Eu- strase, Endius, Houseleke, Fulwort, red Fennell, Selan- dine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a night, and then distill them in a Stillatozie, the first water will be like Gold, the second like Silver, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vitz.

**T**ake Nutmegs, Gallingale, Spikenard of Spaine, of each two penny-worth, and of Cloues, Graines, Ginger, of each one penny-worth, two penny worth of Annys, take and bray them all in a brasie Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Isole, Sauery puliall, royall puliall of the Mountaine, Sothernwood, Horehound, Wormwood, Egrimony, Bettony, Juie leaues, of each a like handfull, and two penny worth of Quibebes, and bruse all these in a Morter, and then take thre Gallons of good red Wine, and put it into a brazen pot, and then put the Spices and Herbes therein, and set the Stillatozie aboue, and close it well, and take faire Paste, and put it about the brinkes hard with the hand, and make it cleane well and sadly thereto, and when it doth begin to ware hot, put cold water aboue in the Stillatozie, and when it doth ware hote, let the water runne out at the Conduite, and put in new cold water, and so doe as oft as

as yee shall thinke good, but looke that the fire be not too great, for if it be, then will the water come vp, and if there come vp smoake of the Stillatorie with the water, then is the fire too much; and if it be not, then it is well tempered.

The vertue of the third Water.

**T**ake Mustard seed, Pimpernell, Crowfoot, and the cloote of Hassickie, and all these well bruised, and medled together, with the bloud of a Coate, and put thereto good Allegre a little, and so let them stand 3. dayes, and then put them under the Cap of a Stillatorie, and still it, and this water will helpe a man of the stome if he drinke thereof: and if he drinke thereof, every day fasting, the stome shall vold from him as it were sand. Item, this water drunke fasting maketh yow a blood good colour both in man and woman. Item, this water drunke with Castooy, destroyeth all manner of palsey, if it be not dead, in the sinewes or members. Item, it will heale a scald head, and make the haire to grow, if it be walst therewith. Item, if a man be scalded walsh him with this water, and in 9. dayes he shall be whole, and of all other medicines it conforteth best the sinewes for the palsey.

The Vertue of the fourth Water.

**T**ake young Pidgeons, and make them in yowder, and medle them well with Castooy in powder, and a little Aysell, and lay it vnder the Cap of the Stillatorie, and distill water thereof, this water drunke with a fasting stomack, helpeþ the frensie and the lyfcke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the talking Guill, if the sickle haue had it but few yeres, it shall helpe it on warrantise: give it him to drinke thre dayes in the morning fasting, as is aforesayd, and he shall be whole by Gods grace, of what manner of kinde soever it come.

come. Item, this water drunke fasting, ma keth good colour in the face of man or woman, and it cleaseth the wombe, the stomacke, and the breast of all euils that is congealed within them, and conforteth all the veynes, and draweth the roote of the palsey out of the sinewes, and out of the ioynes and nourisþeth nature in him. Item, if a man or woman before called in a sinew or taynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feuer, but take heed that no woman with childe drinke of this Water. Item, this water drunke with Isole, putteth away all sorrows from thy heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man will walsh him with this wa-ter, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any more on warrantise.

The vertues of the fift water called *Aqua Laya*.

**T**ake Isole, Gladion, Auenice, Sothernwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Feuers hote or cold. Item, this water being drunke fasting, is the best med-icine against the flire of the wombe, and cleaseth the belly of all ill humours, and kēpeth a man in health, and helpeþ the palsey, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbantium*.

**T**ake Molewarpes and make them in a pouder with Brims stone, and take the Juice of Selondine, and so let them stand certaine daies, and after lay it in a Stillatorie, and still water of it, this water will make any blacke beast white, that is washed therewith syue times in nine dayes, or any place in

him, that a man will haue white: Also this water medled with Ware and Aloes, it healeth all manner of Gouts, if the Patient be annoynted therewith. Also this water helpeth the sicknesse called Noli me tangere, but a plaister thereof must be layd to the soze. Also it helpeth a man of the Strangle, if a plaister therof be layd to the soze. Item, it healeth scald Heads, if they apply a plaister thereof to the soze. Item, a plaister thereof healeth burning with fire. Item, this with Lapis Caluminaris, helpeth perfectly a sicknesse called the Wolfe, but the plaister must be changed twis times in a day, but let no man nor woman drinke any of this Water.

The seventh Water called *Aqua Consitiva*.

Take Pimpernell, and Stampe it in a Morter, and lay it in a Stillatorie, and still water thereof. Item, this Water washeth away all wounds in a mans body. Item, this water drunke fasting with Ginger, is a good Medicine against the Tisicke, and will cleanse the Breast from all euill Humors.

The eight Water called *Aqua Hippocratis*,  
the double Water.

Take Mustard seed, Pepper, and Sinnamon, of each a like, and beate them in a Morter, and put thereto Aqua Conseruata, and lay these under the Cap of the Stillatorie, and still water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best Medicine against the Tisicke, and all diseases of the brest, and it must be drunke in the morning cold, and at Evening hot as yee may suffer it, and it will make him to sleepe and haue good rest. Item, this water being drunke with Calvrie is good against the sicknesse called Epilepsia, vix. the Morbus Caducus. Item, this water being drunke fasting, comforteth all the Members that be stricken with

with the palse, and comforteth the sinewes of the Head, and the braine.

Water of Pimpernell, the ninth water.

Take the seede of Pimpernell, and put it in red wine, and then after put it in the Sun, & then breake it in a morter, and then pelle out the oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or gravel in the bladder, for it will breake the Stone within him. Item, this water being drunke, sustaineth and lighteneth all the members of man of what disease soever he be grieved with.

To make water of Sage, the tenth water.

Take Sage, and Polypon, of each a like quantity, & breake them in a morter, and put them in a Stillatorie, and still water therwo, this water drunke fasting, eateheth away all manner of sickenesse. Item, this water sodden with Calvrie and drunke fasting, of all medicines in the world, it prolongeth most a mans life. Item, if a man be foze called, doe this nine dayes, and he shall be whole, but it must be taken with warme water. Item, this water being drunke fasting, draweth away all euill in the stomaks or womb. Item, it is good against the Scabbes, and causeth a man to haue good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of euill in a man within thre dayes, if the Patient be in any wise cureable.

The making of Waters, fifties greene Waters.

Take white Vinger a pint, the waters of Rose, and Plantain, of each six ounces, Piment one ounce, Merdigrease half an ounce, &c.

is true which I do say, that the flutes are a distemperance of the bodie, caused of hot and corrupt humours in the Stomack, and therfore, if thou wilt cure it, it were necessary to extinguish the heate, and so take away the corruption, the which thou shalt do with the rednesse of Marte Gilletare written in this booke following, so that is the most soueraigne remedy that can be found. But first ye shall take twelue graines of our Petra Philosophala, with halfe an ounce Mel Rosatum, and then take faire moxings together one scruple of the rednesse of Marte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

**S**eth Roses in Vineger, or Tamarindes, or Gaules, and while it is hote wet therein Wool, and lay it on the Stomacke for vomit, and on the Pauill for fluye, and on the Reines for appetite.

Aleanet, is to sooder Wounds.

Aspaltum, is Tarre of Indie, it hath vertue to draw and sover, for if the powder thereof be strewed on a dry Wound, it will stome close it, though it be both broad and deepe.

Oates, hath vertue to abate swelling, and to make things soft.

Asarum, maketh Wommen to haue their fearmes, openeth the drynes of the Waine, and maketh a man well to pisse.

Asarum, with Honey steych Wounds, dissolueth Wounds, and warmeth the Stomacks, clenseth the Liver, and veines of the Guts, and reines of the Mother, it putteth away feuer quotidian, and helpeth the stinking of venemous Wormes.

Bolle, if it be good, is as it were white redde.

Balleianes, is the flower of the Pomegranet, and Psidia, is the rinde, and it hath vertue to restraine as Bolle hath.

Brancha Viona, hath vertue to make soft, or to rypen Em-  
bolomes.

Bistorta,

Bistorta, or Tormentill, hath vertue to straine together, com-  
soft, and confound.

Bedellion, hath vertue to contraine together, it helpeth the Empostume, both within and without, it breaketh the stome, and beateth the Cough.

Cadamen, is the rootes of Parcely, that hath vertue to dis-  
solute, to consume and to draw.

Camferc, ought to be kept in Marble, Alabaster, Lyn-  
sed, or Anysed: it is good for the Gomora, and to abate a manes  
courage.

Coloquintida, hath vertue to purge Fleyme and Melancho-  
lie, and so the Bothe-ache, see the it in Vineger.

Cassia fistula, a Gargarisme made thereof, and of the iuyce  
of Horrell, dissolueth the Empostume in the Wryend, and also  
for swelling in the Cheakes.

Creuse, is good to engender good flesh, and to fret away ea-  
uill flesh.

Capers, is good to dessie cold Humours, in the mouth and Stomacke.

Cucube and Quibebes, the powder hereof with the iuyce of  
Borage, is good for the cold Rhume, and to comfort the Braine.

Dragagant, is of thre kordes, and the white is the best in  
old Medicines, and the red in hote.

Euphorbium, his vertue is to dissolute, to draw, to aliae, to  
consume, to purge Fleame, and Melancholly.

Esula, is the rinde of Eleberus Albus, or Peritorie of Spaine,  
it hath vertue to purge Fleame and Melancholie, and it is the  
best that purgeth next to Scamonic. Take Esula, fine drams,  
Canell, Fennell-sedes, Anysedes, and use this with warme  
Wine, or other broth.

Gun Arabic, the white is cold, the red is hot in Medicines.

Gariofiolate, is Quince his vertue is to open, dissolute, and  
consume, whilost he is greene, the Collica passic.

Hermadactilus, the whitest is the best, it hath vertue to dis-  
solute, consume, and draw, and they principally purge Fleame.

Iarus, Barba, Aron Calves fæce, Cuckoo pintell; the leaues, and the rootes, and the gobbits about the rootes be of god vertue, and the roote should be clouen, and dried, they haue vertue to dissolve and lase.

Ipaguistidos, is gobbits, that are found by the roote of the Dog-bixer, it hath vertue to straine together.

Iempus, is the fruit thercof, it hath vertue to dissolve, and consume: for the Strangury Iliaco, drinke Wine wherein it was sodden.

Licium, is god with the iuyce of Fennell so soye Eyes.

Litarge, is god to close together and to clese.

Louages sed with Cynamon, is god for the Liver, and Spleen, and windē in the Guttēs and Stomacke.

Mamia, is god to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, grēne or drie, bringeth Menstruum, and cleseth the Mother.

Mora, is the fruit of the Cicomore tree, it hath vertue to dissolve, consume, and make cleane, it is god for the Quinsie, and for Colliuenesse.

Nitram, the whiter the better, it hath vertue to dissolve, and wipe away blith.

Opponax, if it be clere, and draw to Cytrine colour, it is god, it hath vertue to dissolve and consume.

Oppium, that is not hard nor soft, is god, it hath vertue to make one sleepe.

Organum flowers, is god powdered to make Lare, to dissolve, and to consume, and the powder put within and without, abateth blowne cheeke.

Oxifcentia, Phenicon, Daftilus Indie, Tamarindus, they that be god, be neyther too moist nor too hard, and be somewhat blacke, and somewhat sower, the Ryne nor the seed shall hot be vsed in Medicines; it hath vertue to purge Collier, to make Blood cleane, and to abate vnkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side,

side, it is god to purge Melancholy blood, and Cardiacle, and Sincapos, or Sincapos, with the iuyce of Bozage, and Os Sexi, will make the Teeth white.

Periatory, Pellatory, shall be gathered in Winter, and his vertue is to dissolve, consume, and draw.

Dog Fennell, the roote is god for the Strangurie, Disturie, and Stopping of the Liver and Spleene.

Pineapples, the Kernels doe moysten and open, and is god for the disease in the West, or Cough, or Etike, or Consumption, and to increase god blood.

Damsons, be cold and moist, in the third degree; gather them when they be ripe, and cleave them in the Sunne, and spring them with Vineger aboue, and then yee may kepe them two yere in a vessell: their vertue is to cole a man, and make his guttes light, and therfore they be god in feuers, against the costiuenesse that commeth of driness, or of chollerick humors in the Guttēs, when they be ripe to cut, and when they be drie, soakē them in water, and eate the Prune, and drinke the water.

Psilium, is cold and moist in the third degree; his vertue is to make soft and light, and to cole a Mans bodie, and to straine together.

Periatorie, while it is grēne hath vertue to dissolve and consume the windes in the Stomacke.

Purseine, is god both raw and sodden, to abate vnkinde heate in chollerick men.

Pitch liquide, hath vertue to dissolve and consume.

Ponticum, is god for the Stopping of the Liver, and spleene that commeth of cold.

Storax, hath vertue both to comfort, and consume, and to safen Teeth, and comfort the Gummēs.

Squilla, is a sea Onion, and that that is found by himselfe is deadly, his vertue is to purge, and to dissolve, but the outer, and inner parts shall be cast away, for they be deadly, and that which is in the muddell, shall be put in Medicines, and it hath more

more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge Fleame. Scuitacre, hath vertue to dissolve, consume drawe, and purge, fleame and Lytarge, and to put away heauinelle of th. heart, and if it be put in his nose.

Seapium, is good, and hath vertue to dissolve, consume, draw, and lare, and heale, it is good for fallins downe of the Mother, with suffumigation, or supposito, and for the tearmes of seconde dead Childe.

Saracall, if it be with and sad, it is good, it hath vertue to straine together and to soode. Crinse Calamint sodden in waine, for colonele of the stomacke, and stopping of the Liver and Spleene, reynes and Bladder, and Iliaco passie. Saterion, his root is greene, hath vertue to vnloie mans nature.

Saligem, his vertue is to dissolve, and consume.

Scabiouse, while he is greene, hath vertue to dissolve, consume, and cleane.

Dragons, take the roote, and cleave it, and drye it in the Sun, yee may kepe it two yeares, meddle the powder of Dragons with Sowe, and wet a tent therin, and put it daupe into a fesse, and it will cleane and enlarge it, and if there be a bone in it, it will drawe it out, or else loise it that yee may take it out lightly.

Sene, is to purge melancholy and Epilencie, and Feuer quartaine, and Enterodes for the Spleene, Liver, and Cardia- cle sodden in water, and put to Sage, and make a syrope, or the Juyce of Borage and Ringer.

Terra sigillata, terra farasinica, trara argenta, is all one manner of earth, his vertue is to constraine together.

Turbith, if it be hollow, small, and of an Ash colour, and gummie, it is good, it hath vertue to dissolve, and draw humours from the uttermost part of a mans body, and namely Fleame, for the Goute, and Iliaca, and Podegra, and Chiragra, give him fourre scruples of Turbith medled with some other Medicines.

Taplia, or falters hearbe, his vertue is to purge aboue and beneath, both grene and drye, for it is neuer givien by himselfe, he that stampeth it let him hide his face and eyes that he see not. Also heale or keepe close his testacles, or else they will swell, with this hearbe beggers doe make them lame on the Dropie, and be nothing like.

Tartar, is the lees of Wine, and hath vertue to dissolve, and wipe away filth, and to abate away a mans satuelle.

Take small powder halle of fourre drams, and cast there to the powder of Masticke, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuarie.

Terbentine, a fumigation thereof, is good for the subsumigation of the Mother.

Virga Pastoris, or Shepheards rod, hath vertue to straine together, to coole, and to fill that is emptie, and is good for the Flu.

Bryona, or wilde Peppe, is hot and drye, the roote thereof maketh a woman to haue her tearmes, and deliuere a dead childe or secondine.

Gingar, comforteth the heart, and make good digestion.

Sugar, is temperate, yote, and noyse, his vertue is to moisten and nourish, & to loose, if it be medled with cold things to coole.

The excellent vertues of Cardus Benedictus.

**I**t is very good for the Headach and the Megrime; for the vse of the iuyce of the powder of the Leaues, preserueth and keepe a man from the Headach and healeth it being present, it quickneth the Sght if the Juyce of it be layde on the Eyes. The Powder stanches bloud that flowes out of the Nose, or commeth out of the Lungs: the broath of it taken with Wine, maketh an appystye. It is good for any ache in the body: it strengtheneth the members of the body, & falkneth loose sinewes and weake. It is also good for the Dropie; it breaketh also the Stone, and

breaketh au Impostume it preserueth one from the Pestilence, if the powder be taken in water fourre and twenty houres before a man come to the infected place. It is good for the dizzinesse of the Head: It helpeth the memoy: It helpeth thick hearing: It is good for shrot windes, and the diseases of the Lungs: Some write that it strengtheneth the teeth: others write that it bringeth downe flowers, & prouoketh sleepe, and helpeth the Falling sicknes. It is also good for falls and bruisers: the Leaues prouoke sleepe: the powder is good agauist all poyson. the same put into the guts by a Gylster: It helpeth the Collick, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Iuyce doth the same: the Leaues bruised are good for the biting of Serpents: for Burnings, and for Carbuncles. There is nothing better for the Canker, and old festering sores: the Leaues are good for Fomentations: and to be sitten ouer, being sodden in water, that the Vapour may come to the diseased places, against the bones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

**T**HIS calloves matter is a certaine hot humour, the whiche nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts into the end of the toes, for in that part of the toes that skin is called Epidarma; is hard, and will not suffer it to passe or eraze, and ther's many times it engendreth a tumor in the skin with great hardnesse, and many times that tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kinde of tumor is called commonly Callo, or Cornes in English; and I thought it good to call them crest, because they are always growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and

therefore

therefore I will shew the secret to help them quickly and with great ease, which secret was never knowne of any. First yee shall pare them with a Sharpe knife unto the botteme, and there ye shall finde a certaine thing like matter, but if ye finde nomatter, ye shall pare it vntill the blood doth appeare, then touch it with the oyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day vntill it be whole. Kepe this as a secret.

An experimented science for hoarsenesse, though it hath long lasted.

**T**AKE a soft Nightkerchisse, and warme it, take also a Head-pillow, warme the same also, and binde it with the kerchisse about the Head all night: doe this thre nights one after the other, and kepe thy selfe warme, and beware of Cold Dranks, and Ayre, and it shall surely goe from the without hurt, this same is also good for the Flir andough: give the Patient also Lycozye in his mouth.

Against Hoarsenesse, goe into the Hot house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proued.

Garlick sodden and eaten, maketh a cleare voyce, and removeth away Hoarsenesse and the oldeough.

If a man stand in feare of the Palsie  
**L**et him eate every morning two or thre graynes of Muscar saedes, and two Pepper coates: the same is assured for the same disease.

Of the cause of our Sciatica, and how  
yee may helpe it.

**T**HIS Sciatica is a disease so called, because it commeth in that place of the body called Seio, and it is caused of an euill qualite and grosse humors that are strated in that place, because they can not passe downe. And this is seene by expe-

rience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Purgations, and Uncions, because the glysters doth evacuate those places next unto it, and so easeth the humoz: the Vomit cleanseth the Stomacke, the Purgation doth evacuate the body downwards, the Uncions dissolve the winde, and by these meanes thou mayest help the Sciatica, as I haue done many times to my great credit and satisfaction of my Patient.

A Medicine for the Goute.

Take a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all sethe till it be thicke, then put thereto the volkes of fourre Eggges, and when y<sup>e</sup> will vse it, drue it on a cloth Plaister-wise, hote.

A speciall remedy against the Goute.

Take Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setwall, Hermodactill, of each three penny weight: Powder benedicta, four penny weight: and make it in powder, and vse it when you begin to ware constipacie or bound: Use these Herbes dayly in your Pottage of Broath: take Herbon two handfulls, Scabious, Medellen, Boorage, of each one handfull: Anen, Planten, Langdebæse, of each a quarter of a handfull, wash them and binde them, and cast them into the Pot.

A Plaister for the same.

Take Unguentum Peroratum, Agrippa Dialte, Olei Gennelli Lauri, an ounce: Emplastrum Oli exponere ounce, Tere pariter, Resina pim parissimi pariter sed resoluenda dis-

soluentur,

soluentur, Et fac in agdalione: take your powder in dayes and times convenient, at the first time two penny weight, and after as you thinke expedient.

Stubbes medicine for the Goute.

Take a quart of red wyne Læs, a quarter of a pound of beans flower, halfe a quarter of a pound of Commine fine beaten, a spoonfull of Bole Armoniacke, halfe an ounce of Camphere, which must bes put in at twise, and boyle them all together, till they be somewhat thick: then make it Plaister-wise, and lay it to the paine.

Another Plaister for the Goute.

Take Occycronium Galbanum, and Melitonum, of each one a penny-worth and fill them: take a pound of Stone Pitch, and an other pound offire Rosin, one halfe ounce of Camphere, one quarterne of Dæres selwt, halfe a quarter of a pound of Commyn, and boyle them on a hot fire together, and therof make a Plaister vpon a peice of Leather, vse it as the other.

Another for the same.

Take the Gall of an Dre, and Aqua Composita, of each a like quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a sticke, the space of halfe an houre: When you haue so done, annoynct your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, binde it to the soze.

For a pricke of a Thorne, or any other thing.

Take Honey, and a good quantity of Chalk, and of the Gall of a beast into it, and boyle them together, and make a Plaister of it, and as hot as you can suffer it, lay it thereunto. Let the Chalk be scraped very small. Approved.

A remedy for burning and scalding.

**T**ake the white ~~W~~ool of the belly of an Hare, and if it be raw, lay it thereto, and it will never away till such time it be whole.

Another for the same.

**T**ake a Thistle called ~~W~~ary thistle, stamp it and straine it, and take there of two spoonfuls, and put to thre spoonfuls of Creame, and mix them together, and annoynt the patient therewith.

To kill a Tetter or Ring-worme.

**T**ake the root of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it upon the Tetter, and lay it with a cloth hard, and it will kill the Tetter. Approved.

For a winde or a Collick in the belly.

**T**ake a Rose Cake and toast it at the fire, with Vineger throwen upon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

**T**ake Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a plister, and it shall helpe.

Against the Shingles.

**A**ppoynt the Shingles with the ioyce of Mynts, and it will heale them.

To heale a wound in ten dayes, as by proose hath beeene seene.

**S**tamp Camphere with Barrowes greese, and put it into the wound, and it will heale it. Approved.

For ache

For ache in the Backe.

**T**ake Egremont and ~~W~~agewort, both Leafe, and Rootes, and stamp them small, then mingle them well with old Dares Dewet, then smere of annoignt the grieved place there, with very warme, and after role it up hard.

For to heale in foure dayes the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

**T**ake an ~~W~~ayon and cut him ouerthwart, and swing out the juge vpon the scalded place boing so every day twise, it will heale it quickly.

To heale the Itch.

**T**ake of Lapacium Acutum, or of ~~W~~oyle, and boyle it in water, and wash therewith the diseased person: or else take the rootes of Lawrell, and being well brayed with salt and ~~W~~ineger, wash therewith the body. The like effect is done with the heracion of ~~W~~ortony and Sage, made with xaine water, and washing therewith the sick person.

To heale Sores or Tetteres.

**T**ake of ~~W~~ax of Ganabrinum, in powder, and of Oyle of Rose, as much as shall be sufficient: Spinkle vpon the Dyntment. By 2iie bray Cockle and ~~W~~hinstone, and mix them with ~~W~~ineger, and make an Dyntment.

To remedy the swelling of the Legges.

**T**ake the iuyce of ~~W~~alwort, of ~~W~~ort, of Vineger, of Barley Heale, of each alike quantity: Boyle it, and make a Plat, ~~W~~hich lay it vpon the legge.

when it is hote, with a linnen cloth wash therewith thy mouth, and when the hote is well washed, put thereof into the gries, with Linne, as hote as may be suffered two tynes a day, and bee whole.

For a Canker in a mans body, and saue the man.

**T**ake the rootes of Dragons, and cut them, and drye them in goblets, and make powder of them, and take a 9:0. weight of that powder, and seach it in white Wine, and let the sick drinke thereof warme, salting, and in thre dayes hee shall be whole.

For the Head-ache.

**T**ake Hemlockes, and seeth them, till they be as chicke as pappe, and lay them where the paine is. Let them lye all night, and on the morrow lay an other of the same heate, and doe so thre or fourtyn times, and it is done.

Another for the same.

**A**lso take and make Lye of Wernen, or Wiston, or Wormwood, and therewith wash thy Head thrice a week, and it shall doe thee much good, and take away the Ache.

Another for the same.

**T**ake the hearbe called Bursa Pastoris, and bryse it, and lay it to the hart of thy foote, and it helpeth both the Headache, and the Toothache.

Another for the same.

**T**ake Wiston, Wernen, Scolondine, claybrayde, Kewne, Wall-wort and Sage, and a quantity of Pepper, and Rose, and seeth them all together in water, and straine it through a cloth, and drinke it gallyng.

Ano-

Another for the same.

**S**tampe Wittenie, and lay it on thy head vnder thy cappe, or binde it to thy head.

Another for the same.

**T**ake Sage, Wittenie, and Kewe, with Wormewood, ana, seethe these in faire water, and then put out the same water into a vessell, and then grinde the same Herbs in a Morter small, and then take of them and of the liquore, and temper them with Wheate brannie, and with the rest of the liquore wash thy head, and then lay a Plaister thereof upon the shoulde, and let it lie there a day and a night, and do so thre or fourtyn times. Item, yee may take rootes and leaves of Primroses, fresh Butter, and Larde boyled together.

Another for the same.

**T**ake Quince, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and binde to thy gries.

Another for the same.

**T**ake Wittenie, and Camomill, ana a handfull, and seethe it in a pottle of Wine to a quart, and wash thy head with the liquor, and if it be the Pegrin, it shall helpe thee.

Another for the same.

**T**ake Frankensence, Doves dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaister thereof where the gries is.

## To make white Teeth.

**T**ake Lemons and make sild water of them; and wash your teeth with it, for it is a soueraigne thing : Or if you will not make the water, take the Licour of them, which is also good for the same purpose, but the water is better, because it is finer : so that in the Stilling it lose not his force.

## To make a cleere voyce.

**T**ake Elder berres, and dry them in the Sunne, but take heed they take no moysture : then make powder of them, and drinke it every Morning fasting with white Wine.

## To make a Perfume suddenly in a Chamber where a sicke man lyeth.

**T**ake a little Earthen pot, and put into it a Nutmeg, two scruples of the sticke of Clones, and two of the sticke of Cinammon, and fours of Storax Calamitie, Rose-water, or water of Spike, or some other sweet water, and sethe it : then put it into a pot-shard, with a few hote Ashes, and coales under it, and set it in the Chamber, and the smoake thereof shall give a sweet, amiable, and hearty sauour.

## A very soueraigne Salve for all Sores.

**T**ake Ware fourte pound, May-butter one pound, Pitch one pound, Rose a pound, Snailles in the shell a quart, Pimpernell, Chickweede, Smalldoge, Ragwort, Alehoushe, Marigolds, Red-rose Campions, Melerian, Cutson, Welse heale, red Archangell, Sage, and Plantain : of each of all these two handfulls ; this Salve is to be made in May, when these herbes are best to be gotten. Cut Campion the Herba & the snailles in a stone morter, then set them over the fire, and bieche them with the Morter, then strain them through a cloth, and set it on the fire againe, and put in the Rose, the Pitch, and the waxe, and boyle them : and then put it into an Earthen pate, and

and when it is cold, take the crull that standeth upon it, and put it vp, and bie it when there is nad, and the thinnesse will fer beneath you may easie away.

## A Medicine for a swelling in the Cheeke.

**T**ake a handfull of wilde Mallowes, and sethe them in running water till they be very tender, then take it out of the water, and swing it in a cloth vntill it be dry, then shred it upon a Trencher with a knife, and take a handfull of Camomill flowers, and bruise them in a morter, then mixe the Mallowes and the Mallowes together, and put some oyle of Rose to it, then make two little bagges of fine linnen cloth, and fill them with the gearre also; and lay it to the griesse as warm as yee can suffer it, and so change the bagge as you shall haue cause, and alwaies keepe it warme, and by the grace of God it will helpe you.

## Another for the same.

**T**ake a pint of white Wine, and halfe a handfull of Camomill flowers, and sethe them in the white Wine, and wash your cheeke, both within and without with the same, as hot as you can suffer it, which is very good also.

## A Medicine for the Mother.

**T**ake a pint of Palmitre, a little canke of Commyn seed and Coliander seed, and a Nutmegge, beate these together, and ther sethe them to halfe a pint, with a little white suger-cande, you must take a spoonfull at a tyme.

## A Medicine for a Stitch or Bruise.

**T**ake three quarts of small Ale, and one penny-worth of Figs, and one penny-worth of great Raisons, and cut the Raisons out of them, and one penny-worth of Licouice, of Rose, of Violet leaues, and of Lettice, of each one handfull, and sethe them

them from thre quarts to thre pints, and Straine it, and so let the person drinke it, and after make this Plaister following. Take a quantity of horse-dung, and a quantity of Tar, frys it, and put a little Butter and Vineger into it, and make a Plaister, and lay it to the Ade.

A remedie for Wartes.

First, with a paire of Sizers cut off the heads of the Wartes, and then rubbe them with Garlick and Bay-salt stamped both together, doe this sixe or seven times, and lay ouer them a little plate of leade, or rub them with Alome water, and Bay-salt, nine times, this infirmitie doth come of grasse and euill humours.

A remedy for a wilde or running Scabbe.

Take Mercarie mortified with saltyng spittle thre ounces, incorporate it with oyle of Bayes, and annoynct the body, or else take Mercarie mortified thre ounces, of the powder of Brimstone two ounces, of the powder of Chula Campana two ounces, conset these together with Barrowes grease, and annoynct the body oft.

A remedy for a Fellon.

This infirmitie doth come of a venemous matter, and other while it commieth of an interiall cause, or of an extoriall, the interiall cause commieth of some euill humour, the extoriall cause doth come of some venemous stinging of a worme, if it doe come of an euill humour eate Treakle, and make a plaister of Treakle and lay it upon the place: or take the white of seadas Egges, and put in salt to it, and beate it well together, and make a Plaister therof and lay it to the same.

ARE-

A remedy for Wormes in the belly.

Take the juice of Lauender-Cotten, and put to it the powder of Worme-seed, and drinke it thre times every morning fasting, and drinke not one houre or two after, the drage of eating Garlick killeth all wormes in the body.

A remedy for sore Eyes.

Take the white of two Egges, and make a Plaister with it, put to it a little Honey, and after that, put to it flax or tow, and to bedward lay it ouer thine Eyes, and let it lye all night, and in the Morning wash thy eyes with cold water, and a fine cloute, doe this thre nights one after another.

A remedy for Scalding with water.

Take the juice of House-leke, and dip a linnen cloath in it, and lay it upon the place: Also boyle Armoniac, and Camphire is good when it is dissolved in the Oyle of Roses, and lay upon the place, the water of Purflaine, and Mirtills, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedy for Burning with fire.

Take the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the juice of Houselake one ounce, of Night-shade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anvile of a Smith, two ounces, compound all these together and wash the place oft: and then take Popillion, and adde to it a little of the oyle of Roses, as much of Planten juice, and incorporate all together and make Plaisters, or else take the ointment of Ceruse, and oynt-

ment

ment of Heracine, named in Latine, Vnguentum scricinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

**A**nd if it come of any colde cause, chelwe often in thy mouth the roote of Hozehoond, and if it come by Wormes, make candle of Ware with Venbane sedes, and light it, and let the perfume of the Candle, enter into the tooth, and gape ouer a dish of cold water and then may you take Wormes out of the water & kill them on your naile, the Wormes is little greater then a worme in a mans hand, and beware of pulling out any tooth soz pull out one and pull out moe, to mundisse the teeth, wash them every morning with cold water and roche Alisme.

A Remedy for the fluxe.

**T**ake of Suger roset made of dyie Roses, of Trissindall of each one ounce and a halfe, mixe these together, and eate it with meat, or drinke it with drinckes, but the best remedie that I could finde, is to take thre handfuls of Saint Johns Wort, as much Planten, and as much Cressis, and seeth these in a gallon of raine water or red Wine to a pottle, and straine it, and putt to it two ounces of Sodam beaten, and drinke thereof often.

A Remedy for Cappes.

**T**ake the oyle of sweet Almonds one ounce, and amoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedy for the Shingles.

**T**ake of Rose water, and of Planten water, of either of them halfe a pint, of white Wine a stanch, putt these together and wash the place oft; or else take of red Wine that come out of the Barre, and bay them in a master, and putt to them a littell

little Wineger, and make plasters, &c. Or else take flowers of Camomill, of Rose leaves, of Violets, the weight of either of them one ounce, of Pirtils, of Humake, of either of them one ounce and a halfe, seeth all these in white Wine and make a plaster, and lay it to the place, or else make the oyntment of Ceruse: I haue taken Rose-lake, and haue stampit it with a little Camphere, and putt to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good so; this impediment mix together with the white of Egges, and the juice of Planten.

A remedy for a Tetter.

**T** Rose de Arsmeg is good, and if it some of blood, exhaust two or thre ounces of blood, or moe if ned shall require, and that age, time and Strength will permit it, if it be Lupte, cut off the heads of them, and rub them with Sall and Garlick stamp together, and lay ouer them a plate of Lead.

Another remedy for a Tetter.

**T**ake Dyle of Wheat, and mixe it with the Dyle of Egges, and with a mans bigne wash, and annoynct the skin, or else take the water of Butres, or sceth the Butres in water, and wash the body.

A remedy for the Kibes.

**F**or the Kibes beware the Snow doe not come to the hales, and beware of Cold, and neither pricke nor picke the Kibes, but kepe them warme with Wollen clothes, and to bedward wash them with Wine or Meates-froste oyle.

A remedy for Hoarsenesse.

**T**ake the water of Seabious, Fennell, Licojice, Bugloss, of each of them a pint, of sugar Candy a pound, and seeth these together: and Swanning and Cuering drinke nine spoonfulls at a time, and if it be a cold daye, then add a pint of Ale.